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ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSE-

QUENCE, WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

" At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
" censura tempus teratur; sed plane *bistorice RES IPSÆ* narrentur, judicium
" *parcius* interponatur." BACON de *bistoria literaria conscribenda*.

VOL. XX.

FROM SEPTEMBER TO DECEMBER INCLUSIVE, 1794.

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СЕЗ
АКАДЕМИЯ РЕВИЗИОННАЯ

ПУБЛИЧНОГО ТОВАРІСТВА

ДЛЯ ПІДСИДІЛАННЯ



Academie Cantabrigiensis
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М. ДОВ

СЕЗ
АКАДЕМИЯ РЕВІЗІОННАЯ
ДЛЯ ПІДСИДІЛАННЯ

М. О. Н. О. Д.

СЕЗ
АКАДЕМИЯ РЕВІЗІОННАЯ
ДЛЯ ПІДСИДІЛАННЯ

М. О. Н. О. Д.

THE
ANALYTICAL REVIEW,

For SEPTEMBER, 1794.

BIOGRAPHY.

ART. I. *Biographia Britannica: or, the Lives of the most eminent Persons who have flourished in Great-Britain and Ireland, from the earliest Ages, to the present Times: collected from the best Authorities, printed and manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The second Edition, with Corrections, Enlargements, and the Addition of new Lives.* By Andrew Kippis, D.D. F.R.S. and s.A. with the Assistance of the Rev. Joseph Towers, LL.D. and other Gentlemen. Volume the Fifth. Folio. 710 pages. Price 1l. 11s. 6d. in sheets. Nichols, &c. 1793.

We congratulate the public on the progress, however slow, of this great repository of national biography. For the success of such a work every man must wish, who is not indifferent to the history, the literature, and the national glory of Great Britain; and no man is better entitled to our confidence in the execution of the plan, than the respectable veteran in letters who conducts the present edition.—Yet, with sincere good wishes for the success of the work, and with the most unfeigned respect for the conductor, we will not dissemble, that the opening of the present volume suggested to us some gloomy reflections, respecting the size and probable termination of a work, of which about a fourth part forms five volumes in folio, and has taken fifteen years in publication. A work of which the size is so great, and the progress so slow, is likely, before the appearance of its concluding volumes, to have its more early antiquated, by the changes of literary fashion; by new discoveries in science or history, and even by the progressive languor and forgetfulness of the public. Its magnitude and duration so far surpass the probabilities of literary life, that, instead of being the uniform record of the judgements pronounced on eminent characters by one period and one set of writers, it may be abandoned in succession to new races of editors, who are likely toiform it by inequality of talent, dislancy of opinion, and variety of style.—One conductor may write biography with all that vigour of eloquence, and loftiness of wisdom, which distinguished Johnson; and the successor, assigned to him by some unfortunate chance, may lower it to the petulant loquacity of Boswell.

Nor is this the only untoward circumstance, which belongs to the work: It is impossible to swell it to such a size, without the accumulation of obscure and uninteresting names, until the interest which belongs to illustrious characters be buried and smothered under the mass. The great extent too must operate as a secret temptation to the

mind of the conductor, to relax somewhat of his rigour in selection, and under the influence either of private friendship, or of peculiarity of opinion, to indulge a much greater facility in the admission and expansion of unimportant articles, than he would have allowed himself to practise in a work, where a more limited extent prescribed greater severity of selection. Let it be farther observed, that the chance of inferior execution is also in another respect increased by the extent of the plan.

The hope of applause and reputation must very faintly animate the genius of a writer, who contributes to a stupendous compilation, from the perusal of which the poor are precluded by the price, and the wealthy deterred by the magnitude. That ardour which is the incentive to literary excellence is in a great measure repressed, and the writer is in danger of subsiding into all the coldness, haste, listlessness, and negligence of a trading compiler.

Notwithstanding these defects, which seem to us inherent in the constitution of so extensive a biographical work, it is perhaps necessary to the completeness of our national literature, that such a compilation should exist, as a repository accessible to the curiosity of the learned. The conduct of the present edition has been long known to be liberal and judicious, and the present volume will certainly not tend to change the favourable opinion of the public. It is inscribed by Dr. Kippis to the memory of sir David Dalrymple, a man of whom, as an antiquary of singular accomplishments and sagacity, Scotland is entitled to boast; and whom, as a magistrate of great virtue and discernment, she has on some late occasions had reason to lament. His communications to the Biographia Britannica are justly commemorated by Dr. K., nor will any of its attentive readers have forgotten the success, with which he carried the light of criticism into the chaos of romance and prodigy, that formed the history of Crichton.

Of ninety two lives, which are contained in this volume, five only are taken unchanged from the former edition of the Biographia. To the industry of the present editors we owe fifty new lives, and thirty-seven to which there have been made important additions. The first specimen of it which we shall present to our readers is the following character of the late excellent Mr. Day.

P. 23. ' Mr. Day's short life was one uniform system of exertions in the cause of humanity. He thought nothing mis-spent or ill-bestowed, which contributed, in any degree, to the general sum of happiness. In his pursuit of knowledge, though he deemed it highly valuable as a private and personal acquisition, he had a particular view to the application of it to the purposes of philanthropy. It was to be able to do good to others, as well as to gratify the ardent curiosity and activity of his own mind, that he became an ingenious mechanic, a well-informed chemist, a learned theoretical physician, and an expert constitutional lawyer. But though his comprehensive genius embraced almost the whole range of literature, the subjects to which he was the most attached, and which he regarded as the most eminently useful, were those that are comprehended in historical and ethical science. Indeed, every thing was important in his eyes, not merely as it tended to advance the individual, but in proportion to its ability in disclosing the powers, and improving the general interests, of the human species.'

' The

* The political character of Mr. Day may be seen in his writings, hereafter to be mentioned. But it is proper here to observe, that though he wrote with warmth and energy, his sentiments were tempered with a moderation dictated by humanity. To adopt his own words, he was unwilling to "make the great state machine stand still, for the mere experiment of greasing its wheels." It was with horror that he heard of the coolness with which persons sometimes talked of civil wars, as if they imagined that every the least profaneness at the shrine of liberty was to be purged by streams of innocent blood, and the overthrow of the constitution. Partly from the notions he had imbibed from Rousseau of the dignity of man, but still more perhaps from the jealousy with which he thought the sacred temple of freedom ought ever to be watched by its own priests, he declared, "that he never would, either by himself or agents, ask for the vote of an elector in any part of the kingdom." From the same refined watchfulness over his own independence, as in the former instance over that of others, he withdrew from more than one overture to bring him into the public service, though such overtures were made in a very honourable manner. The pointed scrutiny with which he was accustomed to examine things threw a thousand obstacles in the way of his union with a party: and as he despised the prospects of ordinary ambition, and sought neither titles nor emolument, he perceived the more distinctly the inestimable privilege of retaining the good opinion of all mankind in the homely station of an honest man.

* In private life, Mr. Day was a faithful and tender husband, an affectionate son, and a generous and sympathising friend. Indeed, the unusual patience with which he commonly listened to the accounts any in his company gave of their situation and circumstances, and the earnest advice, as well as ready pecuniary assistance, which he afforded them, made many suppose him to be more interested for their individual welfare, than from their relative connections, and his regards for the rest of mankind, there could be just reason to expect. Benevolent as he was, he knew that both friendship and property have their limits.

* Mr. Day was remarkably plain in his dress, and even negligent in that respect; but then it was only in such points as he thought to be unconnected with health. In the choice of his food he was far from being nice and delicate; not, however, from the want of a very discriminating taste, but because he had observed that a fastidiousness of appetite is often productive of evil consequences. His mode of travelling was as simple and unexpensive as possible; the reason he assigned for which, was, that the less he spent upon himself, the more he could afford for the wants of his fellow-creatures. In fact, he not only applied great part of his income, but also some portion of his principal fortune to the calls and purposes of others. In consequence of the wide range of his charity, and the unostentatious manner in which it was bestowed, many of his beneficent actions are now totally unknown; and others it would not be proper to mention, as the objects of them are still living. Few returned from him empty-handed; for he said, "that he loved to give." It was a beautiful part of his character, that he would often seek for excuses, why he might bestow something even on profligate poverty. The relief that might accrue to the families of unworthy persons, the distance the petitioners came from, or

other reasons, were assigned by Mr. Day as apologies for the exercise of his generosity. Indeed, human benevolence would be too much limited, if the extension of it were solely confined to moral excellence. There may be much compassionate distress, much distress that ought to be relieved, where there are great defects in point of character.

* It has been thought that Mr. Day was reserved in his manners to those of his own degree in life; but this was not the case where he particularly esteemed people for their moral qualities, whether he knew them by experience or report. His countenance and behaviour were then expressive of the natural openness and cordiality of his temper. The persons he was most disposed to treat with coldness and distance, were those, who presuming upon their rank, fashion, or fortune, seemed to lay claim to the universal homage of mankind. Such vain and empty pretensions he undoubtedly regarded with supreme contempt. He enjoyed rational society, and had very great talents for conversation; but he had a dislike to mixed companies, and especially those which constitute what are commonly called the polite circles.

* To merit, though unattended with shining talents, Mr. Day was much attached; nor was he unwilling to have the company of any orderly persons of the lower ranks. Common farmers were frequently admitted to his table, and he conversed with them with the utmost freedom. It was a pleasure to him to promote the cheerfulness and happiness of some part of that class of men, who, though overlooked in a country of opulence and luxury, may be considered as the centre pillar of the great fabric of society, and who at this day are an emblem, more perhaps than any other set of people in the kingdom, of the old English character.

* In his temper, Mr. Day was open and mild to an uncommon degree. Nevertheless, the rigour with which, at an early period, he had disciplined his own conduct, induced him sometimes to express his indignation with harshness, when persons talked in a manner very inconsistent with what might justly be expected from their age, situation, or character. He despised the French for their effeminacy and affectation; but a delicate Englishman he regarded as doubly contemptible. Had he lived to see the progress of the late grand revolution in France, he would probably have adopted other sentiments, and made use of different language concerning that nation.

* Mr. Day spoke very indulgently of the failings of mankind, and maintained, that misconduct arose more from inconsiderate folly than deliberate wickedness. The latter term he thought to be rarely applicable to the characters of men. His opinion of the present age was, that it was dissipated and trifling; and he believed, that even the middling classes were in their full career to ruin: the great cause of which he ascribed to the want of good advice and example. He hoped, however, that from sowing the seeds of morality early, a new system might still spring up, if the respectable characters of the kingdom did but foster their growth with genial care, until they had raised them above the reach of those weeds with which French folly and fashionable folly have over-run the land.

* We shall conclude our account of Mr. Day's private life with an extract from a letter with which Mrs. Day has favoured the writer of the present article. "I may, I hope, without impropriety, truly express

express my sense of that merit, which, in *my estimation*, was unequalled. The undeviating firmness, independence, and disinterestedness of Mr. Day's character, in an age of such venality, corruption, and effeminity as the present, might surely be considered as a singular phænomenon. As I, of all human beings, was the most intimately acquainted with the extraordinary and invariable simplicity of his life and manners, I do not scruple to say, that this, united to his patriotic spirit (with the opinion I entertained of his eloquence and abilities,) continually reminded me of those great and virtuous characters of ancient times, who, despising the common objects of ambition, cultivated their farms, and yet were ever ready, when occasion called, to exert themselves in defence of the rights and liberties of their country. My husband's conduct was in a great measure conformable to that sentiment of Rousseau : " Whilst there is *one* of our fellow-creatures who wants the necessaries of life, what virtuous man will riot in its superfluities?"

In the life of Daniel De Foe, which, though we are not insensible to the various merits of that unjustly neglected writer, we must think of a length disproportioned to his rank in literature, there are many curious and interesting particulars.—The following dedication of a tract of his, entitled, "the original Power of the People of England examined and asserted," to King William is extremely curious. p. 50.

" Sir,

" 'Tis not the least of the extraordinaries of your majesty's character, that as you are king of your people, so you are the people's king.

" This title as it is the most glorious, so it is the most indisputable in the world.

" God himself appointed, the prophet proclaimed, but the people's assent was the finishing the royal authority of the first king of Israel.

" Your majesty, among all the blessings of your reign, has restored this, as the best of all our enjoyments, the full liberty of original right in its actings and exercise.

" Former reigns have invaded it, and the last thought it totally supprest; but, as liberty revived under your majesty's just authority, this was the first flower she brought forth.

" The author of these sheets humbly hopes, that what your majesty has so graciously restored, what our laws and constitution have declared and settled, and what truth and justice openly appear for, he may be allowed to vindicate.

" Your majesty knows too well the nature of government, to think it at all the less honourable, or the more precarious, for being devolved from, and centered in, the consent of your people.

" The pretence of patriarchal authority, had it really an uninterrupted succession, can never be supported against the demonstrated practice of all nations; but being also divested of the chief support it might have had, if that succession could have been proved, the authority of governors, *Jure Divino*, has sunk ignominiously to the ground, as a preposterous and inconsistent forgery.

" And yet, if *Vox Populi* be, as 'tis generally allowed, *Vox Dei*, your majesty's right to these kingdoms *Jure Divino* is more plain than any of your predecessors.

" How happy are these nations, after all the oppressions and tyranny of arbitrary rulers, to obtain a king who reigns by the universal voice of the people, and has the greatest share in their affections than ever any prince enjoyed, queen Elizabeth only accepted.

" And how vain are the attempts of a neighbouring prince, to nurse up a contemptible imposture, upon the pretence of forming a claim on the foundation of but a pretended succession, against the consent of the general suffrage of the nation.

" To what purpose shall all the proofs of his legitimacy be, *supposing it could be made out*, when the universal voice of the people already expressed in enacted laws, shall answer, *We will not have this man to reign over us.*

" May this affection of your subjects continue to the latest hour of your life, and may your satisfaction be such as may convince the world, *That the chiefest felicity of a crown consists in the affections, as the first authority of it derives from the consent of the people.*"

In the life of Dennis we meet a curious piece of literary information. The following beautiful verses of thanks to Thomson, for having taken the most active part in procuring him assistance, are said (p. 113.) 'to be generally understood' to have been written by Savage. The authority of this assertion however is not given.

" Reflecting on thy worth, methinks I find
 " Thy various seasons in their author's mind.
 " Spring opes her blossoms, various as thy muse,
 " And, like thy soft compassion, sheds her dews.
 " Summer's hot drought in thy expression glows,
 " And o'er each page a tawny ripeness throws.
 " Autumn's rich fruits th' instructed reader gains,
 " Who tastes the meaning purpose of thy strains.
 " Winter—but that no semblance takes from thee;
 " That heavy season yields a type of me.
 " Shatter'd by time's bleak storms I withering lay,
 " Leafless, and whitening in a cold decay.
 " Yet shall my propless ivy, pale and bent,
 " Bless the short sunshine which thy pity lent."

The length to which the article Doddridge is protracted might have merited remark, had it not been anticipated by the editor in an apology, which is sufficient to disarm much sterner criticism than ours. The following interesting passage of that article regards a great man, who, from the fluctuating fashions of literature, seems in danger of passing from that adulation and abuse, of which he was the object during his life, into a state not of impartial estimation, but of most unmerited neglect.

P. 304. ' A very honourable part of Dr. Doddridge's correspondence was that which he maintained with some of the brightest ornaments, both among the clergy and laity of the established church. This is apparent from the collection of letters lately published. We there see how much he was esteemed, and how highly he was thought of, by the first religious and literary characters of the age. In the collection referred to, the letters of Warburton make a distinguished figure, and shew that great man in a new and very amiable light. They display not only his learning, but the piety, benevolence, and goodness of his mind.'

mind. The severity, or rather the arrogance, with which he treated his literary antagonists must undoubtedly have afforded too just cause for leaving an unfavourable impression of him in the estimation of the world. But in private life he appears in a far more agreeable point of view. The only time I had ever the honour of being in his company, which was an hour and a half in his own study, I found him remarkably condescending in his manner, and admirably instructive and entertaining in his conversation.'

The life of Robert Doddley, the bookseller, written by Dr. K., is amusing and exemplary. It is the history of a man who attained reputation and competence by the honourable aid alone of talents, probity, industry, and prudence. Such narratives cannot be too much multiplied to honour the dead, or too widely diffused to instruct the living. In a note on the article of Dr. Donne, we find some mention of his tract on suicide. We should have been gratified by a more exact account of the circumstances, which attended the publication of that extraordinary tract. The only copy which we have seen of it professes to have been published by his son, by whom it is dedicated to a Lord Herbert, and the title page only gives us the date of London, 1700, with a mysterious suppression of the publisher's name. It seems to us incomparably the most complete and masterly dissertation, that has appeared in our language on the subject; and though it be distinguished by that quaint rhetoric, and tortured subtlety, which deformed the most admirable compositions of the age in which it was written; yet there are very few works, in which an important subject is more exhausted, or which display more acuteness of intellect, splendour of imagination, and depth of various learning. In perusing the articles of Gavin Douglas and William Drummond, two scottish classics, now scarce known but to the cultivators of our earlier poetry, we thought that the execution of the first would not be entirely satisfactory to the warm admirers of our antiquities, and of our ancient literature. In the second, we perceive Drummond no longer with the borrowed lustre alone of Ben Jonson's friendship, but with the more solid and splendid distinction of having been imitated by some of our most admired poets, and of having furnished models to some of the most celebrated improvers of our versification.

We must be permitted to express our wonder, that it should have been thought necessary to have swelled the addition to the life of Dryden with extracts so large, from a work so popular as Johnson's *Lives of the Poets*.—No reader of the *Biographia* is likely to find novelty in extracts from Johnson.

The narrative of the persecution of Thomas Emlyn will, we hope, be thought interesting by our readers.

P. 591. 'After about ten weeks absence, though Mr. Emlyn received discouraging accounts of the rage that prevailed against him in Dublin, he thought it necessary to return to his family. Finding that both his opinion and his person lay under a great odium among many who knew little of the subject in dispute, he deemed it an act of justice to himself, and especially to the truth, to shew what evidence there was in the scriptures for the doctrine which he embraced. Accordingly, he wrote his "Humble inquiry into the Scripture Account of Jesus Christ: or, a short Argument concerning his deity and glory, according to the Gospel." A few days after this work was printed, our

author intended to return to England; but some zealous dissenters, getting notice of his design, resolved to have him prosecuted. Two of them, one of whom was a presbyterian, and the other a baptist-church officer, were for presenting Mr. Emlyn; but, upon reflection, this method was judged to be too slow, and too uncertain in its operation. Mr. Caleb Thomas, therefore, the latter of the two dissenters, immediately obtained a special warrant from the lord chief justice (sir Richard Pyne) to seize our author and his books. Thomas himself accompanied the keeper of Newgate in the execution of the warrant, and was afterwards a very forward and eager witness at Mr. Emlyn's trial. Our author, with part of the impression of his work, being thus seized, was carried before the lord chief justice, who at first refused bail, but afterwards said that it might be allowed, with the attorney-general's consent; which being obtained, two sufficient persons were bound in a recognizance of eight hundred pounds for Mr. Emlyn's appearance. This was in hilary term, february, 1702-3, at the end of which he was bound over to easter term, when the grand jury found the bill, wherein he was indicted of blasphemy. To such a charge he could not in justice submit, and therefore chose to traverse. The indictment was altered three times before it was finally settled, which occasioned the trial to be deferred till the fourteenth of june, 1703. On that day, Mr. Emlyn was informed by an eminent gentleman of the long robe, that he would not be permitted to speak freely, but that it was designed to run him down like a wolf, without law or game; and he was soon convinced that this was not a groundless assertion. The indictment was for writing and publishing a book, wherein he had blasphemously and maliciously asserted, that Jesus Christ was not equal to God the Father, to whom he was subject; and this with a seditious intention. Mr. Emlyn knew that it would be difficult to convict him of being the author of the work; and, no question being put to him on that head, he did not think himself bound, by a forward confession, to be his own accuser. The prosecutor, not being able to produce sufficient evidence of the fact, at length sent for Mr. Boyse. This gentleman, being examined as to what Mr. Emlyn had preached of the matters contained in the book, acknowledged that he had said nothing of them in the pulpit directly, but only some things that gave ground of suspicion. Mr. Boyse being farther asked, what our author had said in private conference with the ministers, answered, "that what he had declared there was judged by his brethren to be near to arianism." Though this only proved the agreement of the book with Mr. Emlyn's sentiment, it had a great effect upon the minds of the jury, and tended more than any other consideration to produce a verdict against him. The queen's counsel, sensible that they had only presumption to allege, contended, that strong presumption was as good as evidence; which doctrine was seconded by the lord chief justice, who repeated it to the jury. In short, the torrent was so violent, that our author's own counsel could not withstand it. All this, however, related only to the fact of his writing the book, while the main question still remained, whether the passages produced in the indictment amounted to blasphemy. But this matter was never spoken to at all. Mr. Emlyn's own counsel dared not to touch upon the subject, and he was not permitted to speak for himself. In conclusion, the jury brought him in guilty; for which some of them,

them afterwards expressed their concern. The verdict being pronounced, the attorney general moved that our author might have the honour of the pillory; but the passing of the sentence was deferred to June the sixteenth, being the last day of the term. In the mean time Mr. Emlyn was committed to the common jail. During this interval, Mr. Boyse shewed great concern for our author, and used all his interest to prevent the rigorous sentence for which the attorney-general (Robert Rochford, esq.) had moved. It being thought proper that Mr. Emlyn should write to the lord chief justice, he accordingly did so; and his letter was expressed in such candid, serious, and manly terms, that it ought to have excited a greater attention. When he appeared to have judgment given against him, it was moved by one of the queen's counsel (Mr. Brodrick) that he should retract; but to this our author could not consent. The lord chief justice, therefore, proceeded to pass sentence on him; which was, that he should suffer a year's imprisonment, pay a thousand pounds fine to the queen, and lie in prison till paid; and that he should find security for good behaviour during life. The pillory, he was told, was the punishment due; but, on account of his being a man of letters, it was not inflicted. Then, with a paper on his breast, he was led round the four courts to be exposed. This sentence, for bare matters of speculation and belief, was by some thought to be very severe and cruel; but the lord chief justice did not scruple to magnify the mercy of it, because in Spain and Portugal the punishment would have been no less than burning. After judgment had been passed, Mr. Emlyn was committed to the sheriffs of Dublin, and was a close prisoner, for something more than a quarter of a year, in the house of the under-sheriff. On the sixth of October, he was hastily hurried away to the common jail, where he lay among the prisoners in a close room, filled with six beds, for about five or six weeks; and then, by an *habeas corpus*, he was upon his petition removed into the marshalsea for his health. Having here greater conveniences, he wrote, in 1704, a tract entitled, "General Remarks on Mr. Boyse's Vindication of the true Deity of our Blessed Saviour." In the marshalsea our author remained till the twenty-first of July, 1705, during the whole of which time his former acquaintances were estranged from him, and all offices of friendship or civility in a manner ceased; especially among persons of a superior rank. A few, indeed, of the plainer tradesmen belonging to his late congregation were more compassionate and friendly. But, of all men, the dissenting ministers of Dublin were the most destitute of kindness. Not one of them (Mr. Boyse excepted) vouchsafed to Mr. Emlyn that small office of humanity, the visiting him in prison; nor had they so much pity on the soul of their erring brother (as they thought him) as to seek to turn him from the error of his way. For a long time our author continued with little appearance of relief; content with this, that he knew for whom and for what he suffered. At length, through the zealous and repeated solicitations of Mr. Boyse, the generous interference of Thomas Medlicote, esq. the humane interposition of the duke of Ormond, and the favourable report of the lord chancellor (Sir Richard Cox, to whom a petition of Mr. Emlyn's had been referred), and whose report was, that such exorbitant fines were against law, the fine was reduced to seventy pounds, and it was accordingly paid into her majesty's exchequer. Twenty pounds more were paid, by way of

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composition, to Dr. Narcissus March, archbishop of Armagh, who, as queen's almoner, had a claim of one shilling a pound upon the whole fine. During Mr. Emlyn's confinement in the marshalsea, he regularly preached there. He had hired a pretty large room to himself; whither, on the fundays, some of the imprisoned debtors resorted; and from without doors there came several of the lower sort of his former people and usual hearers. That they would not wholly forsake him, nor refuse to worship God with him, was a great pleasure to our author in his state of imprisonment.

Soon after his release Mr. Emlyn returned to London, where a small congregation was found for him, consisting of a few friends, to whom he preached once every sunday.

Soon after we find a concise state of the famous controversy respecting the authenticity of the text 1 John v. 7.

P. 595. Our author did not again appear from the press till the year 1715, when he published, "A full Inquiry into the Original Authority of that Text, 1 John v. 7. There are three that bear record in Heaven, &c. Containing an Account of Dr. Mill's Evidence, from Antiquity, for and against its being genuine. With an Examination of his Judgement thereupon." This piece was addressed to Dr. William Wake, lord archbishop of Canterbury, president, to the bishops of the same province, his grace's suffragans, and to the clergy of the lower house of convocation, then assembled. The disputed text found an advocate in Mr. Martin, pastor of the french church, at the Hague, who published a critical dissertation on the subject, in opposition to Mr. Emlyn's "Inquiry." In 1718, our author again considered the question, in "An Answer to Mr. Martin's Critical Dissertation on 1 John v. 7. Shewing the Insufficiency of his Proofs, and the Errors of his Suppositions; by which he attempts to establish the Authority of that Text from supposed Manuscripts." Mr. Martin having published an examination of this answer, Mr. Emlyn printed a reply to it in 1720. A third tract was written upon the subject by Mr. Martin; so that he had the honour of being left in the possession of the field; and this has been thought by many learned men, to have been the only honour he obtained. It is generally allowed that Mr. Emlyn shewed distinguished abilities and literature in the controversy, and that there were numerous converts to his opinion. Bishop Smallbrooke seems not to have been satisfied with Martin's defence. On Emlyn's side of the question are Father Simon, La Croze, sir Isaac Newton, Dr. Bentley, Dr. Benson, Wetstein, Griesbach, and other respectable writers and critics. Indeed, such was the state of the controversy, that the learned in general had abandoned the defence of the verse, when a new and spirited advocate for its authenticity appeared in Mr. Archdeacon Travis. The archdeacon's work, however, has not been permitted to be triumphant. Strictures have been made upon it by several authors, both at home and abroad; and Mr. Porson in particular (to whose eminence in greek literature words cannot easily do justice) has examined Mr. Travis's positions with such ingenuity, ability, and critical precision, that, if the archdeacon can produce an answer equally distinguished by the same qualities, he will justly be esteemed one of the most fortunate of mankind. In fact, the subject is considered, by many learned men, as for ever decided.

We looked with some eagerness among the various articles appropriated to persons of the name of Edwards, for that of Jonathan Edwards, president of the college of New Jersey, and we can only suppose his name to have been omitted, on the principle of his having been an American. Yet as the learning of America is still almost too much in it's infancy to have a separate existence, it might perhaps have been considered without impropriety, notwithstanding our political schism, as forming a part of the great body of english literature and biography. The delineation of very few lives would have been more interesting than that of Jonathan Edwards. It is perhaps impossible to name a work, in which a paradoxical absurdity, shocking not only to our judgment, but to our moral feelings, is defended with so much invention and acuteness, as in his book on original sin ; and his treatise on free-will deserves in our opinion to be regarded as one of the most stupendous monuments of metaphysical argument ever erected by the human understanding. Yet his talents do not form the most extraordinary part of his character. Our wonder is still more excited by the appearance of such a mind in the midst of such a gloom of barbarous enthusiasm, and by the union of such mighty powers with the grossest delusions of the most deplorable fanaticism.

v.

ART. II. *Memoirs of General Dumourier.* Translated from the French by J. P. Beaumont. 8vo. 184 pages. Price 4s. Allen and West. 1794.

This is an abridgment of Dumourier's life, it being the avowed intention of the translator, 'to present the public with authentic particulars of that celebrated character in as convenient a form, and at as little expence as possible.' The author's preface is entirely omitted.

T R A V E L S.

ART. III. *Letters on a Tour through various Parts of Scotland, in the Year 1792.* By I. Lettice, B. D. 8vo. 536 pa. Pr. 6s. 6d. in boards. Cadell. 1794.

DIFFERENT travellers view the same objects under such different aspects, and indeed find in the same country such a diversity of objects of attention, as well as differ so much in their manner of describing or commenting upon them, that it is no sufficient objection against the publication of a new tour, that the track has already been beaten. Mr. Pennant's tour in Scotland did not supersede Dr. Johnson's : why should Dr. Johnson's supersede Mr. Lettice's ? The course of a few years, in the present times, makes a considerable change in the state of most countries. It has certainly done so with respect to Scotland. Another tour through this country, therefore, may afford new information and entertainment : and we do not hesitate to promise our readers both, in a considerable degree, from the tour before us.

Mr. L. appears to have contemplated the objects which have occurred to him with a happy mixture of intelligence and sensibility. He describes natural scenery in a lively and pleasing manner;

manner ; points out with judgment the chief objects of attention in the principal towns ; relates with ease, and often with pleasantry, the incidents of his tour ; and seizes every occasion of introducing pertinent reflections.

The descriptive part of the work has been laboured with peculiar diligence. Pref. p. vi.

* It has been particularly the author's desire to carry his reader with him into every scene he describes, and to make the whole face of the country, as it were, visible to the imagination. For this purpose he has been more solicitous to catch its characteristic features as he passed along betwixt one great town and another, than perhaps most former travellers. Others have fixed their attention chiefly on particular scenes ; and such as, according to the ideas of landscape-painters, would be termed picturesque. These, in the present performance, have not been neglected ; but to present the reader with the general aspect of the country, as it appeared to the traveller's eye upon each day's ride, has been much more his object ; and to shew not only the time and season, but each successive place of his tour, *its form and pressure* ; that so the reader may be almost persuaded that he himself exists and moves in each real and local circumstance, in which he finds the tourist and his companion actually moving, and persons and objects in motion about them, with which they happen to be engaged.'

This part of a traveller's task is certainly attended with great difficulty : for, as Mr. L. justly remarks, in order to produce the effect, vigour of imagination is necessary both in the writer and the reader. The author's success in this way will appear in some of the extracts which we now proceed to make from his work.

Our traveller commences his tour from Carlisle, and proceeds to Gretna-green, of which he gives a good description, accompanied with an amusing matrimonial anecdote. At his entrance into Scotland, he makes some sensible remarks on the scottish dialect, and on the folly of treating it with ridicule. On his way towards Glasgow, he pays a visit to the celebrated seat of the duke of Hamilton, and describes the edifice and some of the more valuable paintings. A pretty full account is given of Glasgow. Of the cathedral, the following is the author's entertaining description. p. 66.

* From the college we went to visit the cathedral, said to be the only gothic church remaining entire in North Britain. It is a building of great magnitude, situate on an elevated scite to the north of the old town. Its length strikes the eye more than its other dimensions. It has a fine spire, which, having been rent by lightning, is in some parts held together by cramps of copper. The bold and lofty arches of the interior edifice, formed by the concurrent ramifications of opposite columns, would exhibit a perspective of the most magnificent effect, were it not almost destroyed by a partition which divides the old church into two. The seats and galleries in each help also to conceal, or deform the original design. To carry this parsimony of space, as far as it would go, and that, whatever sacrifices be offered in this temple, there may be none to the pride of the eye, its ancient vaults have been

been converted into a third church ; the windows of which, being necessarily near the ground, admit, according to the poet's expression, with doubtless propriety applicable here,

"Naught save a dim religious light."

The crowd of pews below, and galleries hanging from the sepulchral arches above, considerably aid the native gloom of the place. Into this lower region it is, that the young clergy of Glasgow often modestly descend to make, not the first display, but the first trial of their talents. The young divine needs certainly be under no apprehension of facing a congregation, whom he cannot see, and who cannot see him. In a place peculiarly destined for the communication of light, one can hardly wonder at the observation of a wag, who said, "It was rather odd to find both parties here so much in the dark." How far it may be needful so tenderly to consult the diffidence of novices, where the clergy, though well trained for the functions of the ministry, are expected to preach without notes, they are best able to judge who have adopted this arrangement ; but I confess, that in descending into this subterraneous church, so peculiarly calculated to give effect to a funeral harangue, I could not but imagine, till otherwise informed, that it was probably destined solely to this mournful use. My respectable friends at Glasgow, or any other of its worthy citizens, who may happen to read this letter, will candidly account for the impression made upon a stranger, by the present economical humiliation of this once magnificent edifice consecrated to the worship of God, when they recollect the admiration universally excited in travellers by the beautiful and expensive architecture of their new city in subservience to the purposes of men.'

From Glasgow our author steps pretty far out of his way, to have a stroke at french philosophy, which he calls the worst corruption and disgrace of the human intellect, and to hazard a prophecy of the gradual renovation of the former glory and splendour of France, perhaps under some new modification of it's ancient forms. In the present state of affairs, this modest *perhaps*, is very prudently introduced.

At Paisley, after a general survey of the manufactures as far as he was permitted, (for he was told by his guide that "the managers were not so keen to let stragglers in") he visited the famous vocal chapel, the remains of the ancient abbey church.

P. 110. ' It was impossible to quit Paisley without visiting the famous vocal chapel ; the remains of the ancient abbey church. It is, at present, the burying-place of the earls of Abercorn ; and, being no longer used for divine service, all its seats, galleries, &c. are removed ; and the whole interior, above the vaults, remains a large, void space. The west door, immediately on our entrance, being shut with some violence, an echo succeeded, like a clap of thunder, which rolled beneath the gothic roof with surprising effect. A person singing a few notes of a slow and pleasing strain, which he happened to collect, the reverberation multiplied every sound, till the whole circumambient space was filled with one great volume of harmonious air, which,

which, dying away by gentle degrees, enchanted every ear. The statue of Memnon, so celebrated by poets and grave historians, could not have caused the egyptian temple of Serapis, to resound with more celestial music at the rising of the sun :

"Dimidio magice resonant ubi Memnone chordæ." Juv.

Port Glasgow and Greenoch are next described, and some account is given of their trade. Hence our traveller passed over to the isle of Bute, where the town of Rothsay first engaged his attention. A part of the description will amuse our readers.

P. 137. ‘ Most parts of the building [the castle], which remain, are mouldering away with age. Many of the stones are loose, and fragments so frequently fall, that we were earnestly warned, at almost every step we took, not to venture up this stair-case; over that arch; or beneath the other wall, if we meant to escape alive. You would have been oddly affected, betwixt amusement, and alarm, had you heard the particular questions and answers, which passed between our cautious conductor, and ourselves, whilst we continued within the precincts of the ruin :—“ From the roundness, and breadth of those window, and door arches, may it not be supposed, that the architecture is faxon gothic ? ”—“ For God’s sake, sir, hasten from that wall, or you will be crushed under its ruins.”—“ What do you conjecture, to have been the use of this subterrain ? ”—“ The arch you stand upon, is giving way; you will slip through, ten fathoms deep, and be heard of no more.”—“ This was, probably, the ancient keep, and that its dungeon beneath ? ”—“ Take care, you don’t get into it; or you may wait long enough for your gaol-delivery.” With all this cold water, flung on the spirit of research, the most decided antiquary, would have felt it considerably damped. Our own inferior ardour became very much chilled; and, therefore, after having examined such of the few parts, as were to be approached, without danger; and, contemplating the rest, rather shily, at a distance, we made a safe retreat, and took leave of our conductor; who seemed more ambitious (and could we blame him?) of saving us from destruction, than of gratifying our curiosity.

Night was now coming on, and we retired to our inn, which we had left, two hours before, in perfect order, and tranquillity. But we had scarcely re-entered, and sat down to an early supper, meaning to retire soon to bed; when we suddenly heard a great deal of running up and down; the voices of men and women, in all the adjoining rooms; some talking, others singing, and whistling. Presently, struck up a merry strain of music, in a room directly beneath us: dancing succeeded: the whole house shook: our table, our seats, our very plates and spoons, responsively partook the general movement; as we ourselves did, a few minutes afterwards. For, as soon as we found, that all thoughts of sleep must be deferred, for a season, we descended, in haste, in order to see the company, and the ball. Having squeezed, with some effort, through the crowd of the passage, and door-way, many a bonny lad and lassie, did we see; who, having finished their day at the cotton works, were, very nimbly, and not ungracefully, performing the lively evolutions of the scottish reel. The dance,

and

and the music, were national, and merited the attention of strangers. To give you, however, any precise ideas of the nature of the steps, with all the crossing, shuffling, springing, and frisking of the dancers; or to describe their setting-to, their figuring in and out, and turning about; their clapping of hands, and snapping of fingers, would be impossible. There was something of all this, and more in the dance: every man had his partner, and the number of couples, in each reel, seemed indefinite. The music, and the dance, began very temperately, in a kind of *adagio* movement. Each couple glided gently along, for two, or three rounds; the motion increased by degrees, till it became brisker and more lively; at length wonderfully rapid; and concluded like the german *vält*, by each pair joining hands, and whirling round with a velocity continually accelerated,

Quo non aliud velocius illum,

Mobilitate vigeret, viresque acquirit eundo; VIRG. IV, 174.

till the parties, growing giddy, began to reel and ended the dance, but when unable either to move, or even to stand any longer. I should not have omitted to mention, that a certain rapturous yelp, which every now and then escapes the male dancers in the height of their glee, seems to give new spirit to their movements. Considerable credit was due to that address and circumspection of the swains, by which they avoided trampling upon the naked feet of the nymphs, whilst most vigorously footling it very near them in shoes of a very massive sole. After a short pause the dance was renewed, and an agreeable young woman invited us to partake in it. As it was impossible not to have sympathized in the animation of the scene, I know not, that any thing but our ignorance of the steps and the figure, prevented our accepting the challenge. Our excuse allowed us, however, to remain spectators, which we did till the assembly broke up, and departed, according to their custom, about eleven o'clock. Such is the manner in which the cotton workers, and young tars, returned from their sea-faring expeditions, amuse themselves on Saturday evenings, and particular holidays.

Several curious objects, both natural and artificial, are noticed in our author's account of his excursion to this island, among which is an ancient Druid's temple, formerly surrounded by oaks, of which the trunks are still seen. In the church-yard of Blain, an ancient custom prevailed of burying the women in a ground apart from the men; which is said to have been inflicted upon them as a punishment for their profane negligence, in dropping by the way some of the precious consecrated mould, which the pious founder had brought from Rome to form the upper *stratum* of the burying-ground. Another curious instance of superstition is added. P. 159.

' Not far from St. Blain's church, is still shewn the devil's cauldron; which, though vulgar tales, formerly current, of the evil spirit's purgatorial parboiling of the bodies and souls of departed sinners, are too gross for notice, is known to have been, in catholic times, a place of real penance, for living ones. " This cauldron, says Mr. Blain, thirty feet in diameter, is formed by a wall of dry stone, seven feet, six inches high, and ten feet in thickness, with an entrance from the east.

It was a place of penance, as its name imports; such as sir James Ware describes, in his *Antiquities of Ireland*. Poor culprits were sometimes obliged to traverse the top of the wall, on their bare knees, a certain number of times, according to their demerit; whilst their path was covered over with sharp stones*. At other times, a number of these unhappy people were made to sit, days and nights together, on the floor, within the enclosure; distressed for want of food, and necessitated to prevent each other from enjoying the comforts of sleep; for it was inculcated in them, by their ghostly fathers, as an article of belief, that, if they suffered any of the company to slumber, before the time, appointed for expiating their guilt, was at an end, hell and damnation would be the lot of the whole; and that they would be hurried from an earthly, to an infernal, cauldron. The poor, infatuated people, in order to avoid eternal torments, submitted to prick one another with sharp instruments, so soon as the smallest disposition to slumber, appeared to seize upon any of them. In these better days, superstition is no part of the characteristic of Bute-men.'

After crossing the Clyde, and passing through Dumbarton, our traveller arrives at Loch-Lomond, which, with it's attendant mountains, affords him large scope for the exercise of his descriptive talents: we shall copy one beautiful passage. P. 224.

* When we had coasted the lake, to about the sixteenth mile-stone, the road now passing over abrupt cliffs, and hanging promontories, we commanded a grand sweep of the water, stretched out beneath the eye, for many miles, and, toward the shore, running into shady bays, or losing itself beneath impending rocks. We frequently turned back on our steps, to enjoy these freer, and more open prospects of the lake, till our road, now chiefly ascending, began to conduct us through groves of various forest wood; sometimes hanging over our heads, from the cliffs, on one hand, and descending down them, on the other, to the water's edge:

Overhead up-grows
Insuperable height of loftiest shade,
Chestnut, and pine, and fir, and branching elms;
A sylvan scene, and as the banks ascend
Shade above shade, a woody theatre
Of stateliest view.

* Here we were contented, at times, to catch only glimpses of the lake, through casual apertures in the wood. The water began now to be confined within narrower limits, as we approached its northern termination, and, in some degree, to lose its consequence; unable to detain the eye from the wild, stupendous crags and towering scenery of the Ben-Lomond, and other lofty mountains, becoming now

* * The author of these letters remembers to have seen a ceremony of this kind, in the church of San Justina, at Padua; where a number of rustic lubbers were waddling on their knees, round an ancient marble tomb, or altar, in the narrow space, between the main body of the shrine, and the columns, which surrounded it. The ruffulness of their visages, expressed much more pain of body, than devotion of spirit; though they must have possessed no small portion of the latter. Their perseverance was really surprising.*

the principals of the scene. When we found ourselves, again, closed up in wood, which frequently happened for some length of way, we were, at one step, entertained with the varieties of beautiful foliage, waving over our heads; at another, with the moss-grown stems of ancient oaks, or pine, their diversified forms and positions, or their roots half discovered, and fantastically wreathed about the rocks; but above all, we were delighted, and refreshed, with the falls of frequent torrents and cascades which took their progress down the sides, or over the summits of precipices, sometimes glittering in our view, at others rolling through concealed channels, beneath our feet, and thundering down the steeps, to join the waters of the Lomond. In one sequestered spot, near the road's side, carpetted with green herbage, shaded by trees above, and half inclosed in rocks below, down which a beautiful rill trickled, in many a bright maze amidst variegated mosses, aquatic plants and flowers, we heard, overhead, the solitary stock-dove mingling his murmurs with those of the stream. We found it impossible to resist the temptation of breathing awhile the delicious coolness of this romantic grotto; which failed not, whilst we reposed ourselves in it, to recal to our minds a passage in one of Horace's epodes, nearly describing the scene, and its circumstances:

*Libet jacere sub antiquâ Ilice:
Modò in tenaci gramine
Labuntur altis interim ripis aquæ,
Queruntur in silvis aves,
Fontesq; lymphis obstrepunt manantibus,
Somnos quod invitat leves.*

* When, after some farther progres, we quitted the delightful region of the lake; we had only to regret, our want of opportunity, to hunt the roe-buck in the wild forests of the Ben Lomond, to pursue the ptarmigan or osprey, with our guns, on its summit; or to trace out, among other rare vegetables on its side, the fibaldia procumbens, which the botanist seeks in vain among the more southern hills of our island.'

Mr. L.'s readers also will regret, that he was prevented ascending the majestic Ben-Lomond.

We are next conducted to Inverary, and on the way entertained with a description of the seat of the duke of Argyll, and the circumjacent country, and with remarks on the language and manners of the inhabitants. A highland cottage is thus described. p. 280.

Upon stones and pebbles mingled together, and reared, outwardly, without cement or plaster, into four rough walls, about five feet and a half high, some rude unhewn poles, often about the same height, are placed parallel to each other, and reach, angularly, one transverse beam, or rafter, at the ridge. A few light pieces, upright, or horizontal, are nailed at the sides. A quantity of oat straw, not very artificially laid upon split sticks, nailed over these poles, constitutes the roof. This thatch is secured against the wind, by heath or hay-bands staked upon it, and running all over it in small squares. A couple of holes, about a foot square, are left in the walls for windows, and another for the door-way; the former, near Tyndrum, commonly occupied by a glazed casement, of four panes, or a large one single, and oftener, elsewhere, by nothing but a wooden shutter, kept open in the day, and closed at night. The door, seldom above five feet high, is

generally here of board; but I have often seen a kind of willow, or osier-hurdle, pretty closely wattled, serve for the same purpose. When the smoke is allowed any other issue than at the door, or windows, four stout sticks set upright, and square, with a few others, running transversly, to frame them, the whole bound round with heath-bands, and plastered with mortar on the inside, form the chimney. But as these chimneys are seldom so constructed as to exclude the rain, a serious inconvenience in a wet climate, these apertures, in the roof, are often dispensed with, to avoid it. The floor is the bare earth, sometimes made even, and tolerably smooth, but oftener left rough. Where the inside of the walls are not plastered with mortar, the peat, or turf, is so piled up round the room, in double, triple, and quadruple rows, as to serve, till its consumption, as fuel, reaches the wall, for the wainscot of the house. A second story is scarcely ever thought of, in these cottages: they are generally divided into two small rooms on each side of the door. Although the cottages, in the south-west part of the Highlands, have commonly a thatch of oat straw, and, in summer, a flourishing crop of oats, they are more northwardly covered, on the roof, with sods of earth laid, partly one over the other, in the manner of tiles. These, indeed, frequently cover the cottage from the top to the bottom, and when this covering is entirely green with grass, an assemblage of these huts, forming a village or hamlet, have, to the eye of a stranger, a singular, but not a disagreeable effect. But I am sorry to say, there is nothing within to compensate for this pitiful exterior; and that nothing can be more scanty, mean, and squalid, than their furniture and house-hold utensils. Two or three boards, as often unshaven as otherwise, slightly tacked together, are a table. If we find three or four wooden stools, and a crazy old chair, for the elder part of the family, the rest are glad to seat themselves upon a heap of turf, if not upon the floor. A single kettle, and, perhaps, a saucepan, a few coarse platters, wooden dishes and spoons, a bedstead or two, with wretched flock, or straw matrasses, and a few coarse rugs to cover them, make up the remainder of the inventory. I have not been describing some one single cottage, to which the misery or despair of its inhabitant might have led me, through commiseration on his behalf: this is a picture of all, within and without, which my mortified curiosity induced me to examine; and, more particularly on the route from Tyndrum to Inverness, comprehending nearly 120 miles. From the exterior, however, which I saw of many hundred cottages, bearing the greatest resemblance to those, which I entered, as well as from the result of enquiry, I cannot help concluding, that, except the houses of the nobility, those of the gentry, clergy, sheep-farmers, and inn-keepers, scattered here and there, I have described nineteen out of twenty, not of all the piggies, but the dwellings of the peasantry in the northern Highlands.

* Although their lodging has so little to recommend it, and cannot have undergone much improvement, since the first peopling of this country, the introduction of potatoes, which, I believe, have been cultivated in the Highlands for these fifteen or twenty years, has certainly mended their food, and augmented its quantity. The cottage fare, till a late period, was generally confined to oatmeal, made into cakes with water; if not, sometimes, eaten raw. The few, who can now and then

then procure a little milk, to mix with their potatoes, will probably be thought, by their neighbours, to fare sumptuously on those days.'

The rest of this tour through the Highlands is enriched with grand descriptions of nature : from these we select that of the fall of Fyres.

P. 352. ' After much descending and mounting, we found ourselves on elevated ground, parted into different eminencies, and covered with birch-trees, grey mossy crags shooting rudely among them ; a strange and romantic scene. The hollow way, through which the road is carried among these cliffs, is called Glenneagh, famous for its wild and rugged scenery. As we were winding laboriously up the last acclivities, the roaring of unseen waters suddenly disturbed the silence, which had prevailed around us. The sounds, as we proceeded, increased upon the ear, and were, at length, decidedly those of some tremendous cataract tumbling from a lofty precipice. A few minutes brought us within sight of it, not far from the head of the cliff, over which it poured. It was the celebrated fall of Fyres, the greatest cascade in the Highlands. Whilst we were surveying it from above, a woman, who saw us at her cottage door, near the road, stepped forward, and offered to guide us to the bottom ; where only, she acquainted us, we could see the whole.'

' It was the most precipitous descent, down which we had yet ventured, and, but for catching, now and then, at the stump of a tree, a root of heath, or branch of some straggling birch ; creeping, sliding, and balancing our bodies in every sort of attitude ; it had been impossible to reach the bottom of this perilous declivity, unless by falling down it, and meeting instant destruction. I confess, that whilst my feet were groping for unseen hold, as I hung by my hands, with my face downwards, at the root of a tree, a situation more than once repeated in the descent, I felt a degree of palpitation very discouraging to my progress into this infernal region. Our guide had, from the force of habit, pretty composedly gone all the lengths that became a prudent woman, and was contented to stop, where the foot-steps of former adventurers had been so rare, as to have left no visible traces : but she assured us, she had seen some few, whose curiosity had led them down to a small green hillock at the foot of the rocks ; the only spot for a full view of the scene. What had been done, was, certainly, not impossible ; and it seemed disgraceful to retreat. After another venture, or two, and fresh resolution, we arrived at the last ledge of rocks ; from whence we sprung with a doubtful leap, and found ourselves stationed on the said green hillock, at least five hundred feet below the summit of the hill. We now beheld this grand cataract in front, pouring down from a height very little less than that just mentioned ; but broken in its progress through the different stages of the rocks. At the last stage, but one, where the freedom of its passage was arrested, by a narrow channel, in a cleft of the precipice, it grew furious and foaming from the obstruction ; till, at length delivered, it issued forth on a broad surface of rock just below, and, in one vast and voluminous sheet, tumbled into the profound gulph with a momentum, that shook the Glen, and filled the circumambient space with a continual spray.'

Now rolling down the steep amain
Headlong, impetuous, see it pour !
The rocks and nodding groves rebelow to the roar.

When we had re-ascended our lofty hill, which from the bottom appeared all but perpendicular, we were led into a vast subterraneous cavern, beneath a neighbouring eminence, called the Giant's Cave; but, for want of light, we could not explore it sufficiently to reward our curiosity. We were much more interested by the little fall of Fyres, which we saw from a bridge at no great distance from the great cataract. This has the character of a torrent, but owes its principal consequence to the huge uncouth masses of rock, which form its bed, and project above, and on either side of it, with a sort of chaotic confusion, and savage magnificence, bordering upon the horrid.

After viewing this scene, under the mingled emotions of surprise, comfortless discouragement, and cold shuddering, which it peculiarly occasioned, we were agreeably relieved by a green pastoral meadow at the bottom of the hill, which the eye caught, in sudden transition, just as we were moving from the bridge. The water of the great fall, after a circuitous course in the valley, had spent all its rage, and we now beheld it gliding placidly along beneath the wooded cliffs, which surrounded this peaceful spot, sequestered from intrusion, and solely occupied by shepherds and their flocks. Its smooth level verdure, under mingled shade and sunshine, the stillness and serenity of every thing immediately around it, were well calculated to bring our ruffled feelings to a calm and pleasurable state. Long could we have loitered on its confines; but it was time to quit them.'

Our traveller's rout now lies through Inverness and Elgin to Aberdeen. On his way, passing through Keith, he is led to some judicious and humane reflections on the bad effects of large farms. p. 401.

A good deal of flax is produced in this neighbourhood; some of which the inhabitants of Keith are employed in dressing, spinning, and weaving; but the largeness of farms, and that continually increasing in this country, diminishes the quantity of labour necessary upon each, and throws many more hands into this town and its dependent hamlets, than can be constantly occupied in the manufactures which have suffered of late years from the prevalent mode of wearing cottons; so that the poor are very numerous and burthensome. I demanded of the person, with whom I had been conversing about Keith, why the farms were cast into such large allotments, when the first necessary consequence is the increase of the poor; and the second, a diminution of the population. "The farmers in this part," he answered, "cannot otherwise maintain themselves: many upon small farms have broken, and lost the little they began with." I found, on pursuing my questions, that because the soil is tolerable, land is let, in this poor country, under a rude climate, at as high a rent, upon an average, as it is in many counties in England, viz. at 15s. and 20s. per acre. It is needless to add, that large farms and exorbitant rents, originating in the luxury or avarice of proprietors, must have the same ruinous tendency here, which they have every where else. When theories of government, or of economics, are the subject of discourse at the tables of these gentlemen, it is pleasant to hear how eloquently they insist, that the strength and prosperity of a state depends on its population, and how necessary it is, that good subjects should encourage it; and in that irritation of feeling, and fervency of spirit to which some gentlemen, are subject in conversation, it is, perhaps, sometimes asserted, that it is more necessary, each individual of a community should

should be covered; and have something to eat, than that any one should be cloathed in purple, and fare sumptuously every day. This all passes in an afternoon over their wine: in a morning, they are engaged with their stewards in contriving the surest means of defeating these humane and patriotic maxims.'

Aberdeen is particularly described with respect to it's university, trade, and population. On the latter subject the author makes a remark, the *wit* of which somewhat disgraces those strokes of genuine humour with which his work abounds.—' The population of Aberdeen is thought to amount nearly to twenty-thousand *souls*: that is [alluding to the inscription of *La mort un sommeil éternel*, said to have been placed over the cemeteries in France by order of the convention] 20,000 more than are to be found in all the population of France; 25 millions of *souls* having lately been there annihilated by order of the convention.'

For Mr. L.'s account of Aberdeen, Perth, Stirling, and Edinburgh, with the intermediate country, we must refer to the ingenious and entertaining work, which concludes with a valuable extract from Mr. Creech's Comparative Estimate of the Manners of Edinburgh at the different periods of 1763 and 1783.

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POETRY. THE DRAMA.

ART. IV. *The Thymbriad, (from Xenophon's Cyropaedia.)* By Lady Burrell. 8vo. 154 pages. Price 6s in boards. Leigh and Sotheby. 1794.

THE story of Panthea and Abradates, related with such inimitable simplicity by Xenophon, is one of the most charming domestic tales which has been preserved from ancient times. It exhibits a picture of conjugal affection, which can never cease to delight, as long as refinement in depravity will suffer the domestic virtues to linger upon earth. This beautiful story Lady B. has told at large, in blank verse, under the title of the *Thymbriad*. Though she has taken the historian as her guide, she has not scrupulously followed his track, but given free scope to her fancy and feelings, in the introduction of incidents and sentiments not to be found in the original. Of her talents for an undertaking of this kind our readers are already enabled to judge, from the quotations they have lately perused in our account of her poems. (Rev. Vol. xvii, p. 141), and of her *Telemachus* (Vol. xix, p. 288).

It is therefore only necessary concerning the present performance, to observe in general, that though the story is perhaps less pathetic, in the diffuse form in which it here appears, than in the simple language of the original, it is a pleasing and interesting tale, in which natural sentiments are expressed in easy verse, and which leaves the mind of the reader strongly impressed with virtuous sympathy. We shall copy the description of Panthea, going with her faithful slave to the field of battle in search of her lord. P. 145.

' Disguis'd in servile garments, o'er their heads
Their veils they cast, and undiscover'd stray'd
Along the fatal field. The silver moon
Expos'd the various horrors of the scene,

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And

And soon Panthea mark'd the regal car,
 Whereon her Abradates she beheld
 That very morn, in all the brilliant pride
 Of youth, of grace, and conscious dignity.—
 (This was a fight, to make her blood run cold,
 And ev'ry limb relaxing from its strength,
 Refuse assistance to her trembling frame.)
 The vital heat fled from her timid breast,
 And terror with an hasty hand despoil'd
 Her cheeks of all their bloom ; she strove to speak ;
 But found no language equal to express
 The feelings of her heart. Awhile she stood
 As mute and motionless as the fair form
 Of Medicean Venus, while her slave
 Participates her fears, and begs in vain
 To guide her to Cardouchus' care, forbodes
 A thousand evils, and implores the Gods
 To shield Panthea's bosom from despair.
 Her Pray'rs are fruitless, to the winds alone
 Her words are giv'n—they pierce the ambient air,
 But do not reach the ear of Susa's Queen.
 Deaf to her voice, she only casts aside
 Lethargic horror, to experience pangs
 Of most acute distress, and frantic fear ;
 Wild with her terror, o'er the plain she flies,
 And calls for Abradates ; none appear
 To answer her enquiry—with her shrieks
 She wakes the distant echo, which repeats
 His name below'd—thro' all the dreadful scene
 She passes—walks among her murder'd friends,
 And those who were her foes ; with dread surveys
 The faces of the dead, and fears to meet
 That which she knew, and lov'd so well—at last
 She finds the object of her search. But how ?
 How does she find him ? cover'd o'er with wounds ;
 His manly limbs hew'n by the cruel scythe,
 His face disfigur'd with a mask of blood,
 But still superior to disguise. His sword,
 His vest, his scarf, his armour, leave no doubt
 For the expiring hopes of Susa's Queen.
 In silent horror she suspends the force
 Of frantic fury. Certainty appears
 In dreadful garb array'd, and anguish, keen
 And terrible, usurp'd that tender heart,
 Ordain'd this worst of trials to endure."

ART. V. *Poems* by Mr. Jerningham. Vol. III. Small 8vo.
 111 pages. Price 3s. Robson. 1794.

THIS volume of Mr. Jerningham's poems contains all his pieces which have appeared separately, since the publication of the two preceding volumes. For our opinion of the principal of them, we refer to the accounts given in our Review, at their first appearance. For the

Poem

Poem on Enthusiasm, see Vol. III, p. 219; *Lines on Sir J. Reynolds*, Vol. VI, p. 330; *The Shakespeare Gallery*, Vol. IX, p. 443; *Abelard to Eloisa*, Vol. XIII, p. 59. Beside these, this volume contains six small pieces. *The African Boy*; *An Apologue*; *The Rookery*; *Tintern Abbey*; *Lines on the Monument of Sir John Elliot, M. D.*; and *Lines written in the Album at Coffey Hall, Norfolk*.

Notwithstanding the defects which we have had occasion to remark in Mr. J.'s pieces, we very readily admit his title to a place of some distinction among the poets of the present age, both on account of the powers of fancy which he discovers, and the harmony of his versification. Our readers will be pleased to have an opportunity of perusing the following elegant fable. P. 97.

‘AN APOLOGUE.

Woo'd by the summer gale, an Olive stood
Beside the margin of a silver flood,
Beneath its playful gently-wav'ring shade
A Syrian Rose her Eastern bloom display'd!
The flow'r complain'd, that stretching o'er her head
The dark'ning Olive a broad umbrage spread,
Or if admitted to a partial view,
Her blushing leaves imbib'd a yellow hue.

Not unattentive to the mournful strain,
The Master heard his Syrian Rose complain:
The ready axe soon urg'd the fatal wound,
And bow'd the stately Olive to the ground!
The Rose exulting now with full display
Gave all her beauty to the garish day;
But soon her triumph ceas'd, the mid-day beam
Pour'd on her tender frame a scorching stream:
The Rose now sick'ning, drooping, languid, pale,
Call'd the soft shew'r, and call'd the cooling gale;
Nor soft'ning shew'r, nor gale with cooling breath,
Approach'd, to save her from untimely death.

The humbled Olive saw the Rose distress'd,
And thus with dying voice the flow'r address'd:
Ah! were it not that low-born envy stole
With all its rancour on thy yielding soul,
I might, attir'd in youth's unfading green,
Have still embellished the surrounding scene;
And thou, detaining still th' admiring eye,
Have breath'd thy little incense to the sky!

ART. VI. *Sonnets, (third Edition) with other Poems*, by the Rev. W. L. Bowles, A. M. late of Trinity College, Oxford. Small 8vo. 120 pages. Price 3s sewed. Bath, Crutwell; London, Dilly. 1794.

SEVERAL of the pieces contained in this publication have been for some time before the public, and have passed under our notice. See Rev. Vol. VI, p. 93, 327; VII, p. 188; XII, p. 269.—By turning to these articles, our readers will find, that we have always perused Mr. Bowles's productions with pleasure, and been disposed to allow him considerable merit. The uniform strain of his poetry is plaintive;

the language, without the aid of meretricious ornament, is elegant; and the versification uniformly flows in gentle harmony, happily suited to elegiac verse. The volume, we have no doubt, will be an acceptable present to those readers of poetry, who have not, in compliance with a fastidious taste, which has of late been too much encouraged, lost their relish for chaste simplicity. We shall enrich our journal with the two following pieces. P. 10.

SONNET TO THE RIVER ITCHIN.

* Itchin, when I behold thy banks again,
Thy crumbling margin and thy silver breast,
On which the self-same tints still seem to rest,
Why feels my heart the shiv'ring sense of pain?
Is it—that many a summer's day has past
Since, in life's morn, I carol'd on thy side?
Is it—that oft, since then, my heart has sigh'd,
As Youth, and Hope's delusive gleams, flew fast?
Is it—that those, who circled on thy shore,
Companions of my youth, now meet no more?
Whate'er the cause, upon thy banks I bend
Sorrowing, yet feel such solace at my heart,
As at the meeting of some long-lost friend,
From whom, in happier hours, we wept to part.*

ON SHAKESPEARE.

- P. 67. * O Sovereign Master, who with lonely state
Dost reign as in some isle's enchanted land,
On whom soft airs and shadowy spirits wait,
Whilst scenes of fairie rise at thy command!
On thy wild shores forgetful could I lye,
And lilt, 'till earth dissolv'd, to thy sweet minstrelsy!
* Call'd by thy magick from the hoary deep,
Aërial forms should in bright troops ascend,
And then a wond'rous mask before me sweep;
Whilst sounds, *that the earth own'd not*, seem'd to blend
Their stealing melodies, that when the strain
Ceas'd, *I should weep, and would so dream again!*
* The charm is wound : I see an aged form,
In white robes, on the winding sea-shore stand ;
O'er the careering surge he waves his wand :
Upon the black rock bursts the bidden storm.
Now from bright opening clouds I hear a lay,
*Come to these yellow sands, fair stranger **, come away.
* Saw ye pass by the weir'd sisters pale +?
Mark'd ye the low'ring castle on the heath?
Hark! hark! is the deed done? the deed of death?
The deed is done :—hail, king of Scotland, hail!
I see no more ;—to many a fearful sound
The bloody cauldron sinks, and all is dark around.

* Ferdinand : See *The Tempest*.+ See *Macbeth*.

Pity!

• Pity! touch the trembling strings,
 A maid, a beauteous maniack, wildly sings.
 " They laid him in the ground so cold * ,
 " Upon his breast the earth was thrown;
 " High is heap'd the grassy mould,
 " Oh! he is dead and gone.
 " The winds of the winter blow o'er his cold breast,
 " But pleasant shall be his rest."

The song is ceas'd; ah! who, pale shade! art thou,
 Sad-raving to the rude tempestuous night?
 Sure thou hast had much wrong, so stern thy brow;
 So piteous thou dost tear thy tresses white;
 So wildly thou dost cry, " Blow, bitter wind,
 " Ye elements, I call not you unkind † ."

• Beneath the shade of nodding branches grey,
 'Mid rude romantick woods, and glens forlorn,
 The merry hunters wear the hours away;
 Rings the deep forest to the joyous horn!
 Joyous to all, but him ‡, who with sad look
 Hangs idly musing by the brawling brook.

• But mark the merry elves of fairy land §!
 In the cold moon's gleamy glance,
 They with shadowy morrice dance:
 Soft musick dies along the desert sand:
 Soon at peep of cold-ey'd day,
 Soon the numerous lights decay;
 Merrily, now merrily,
 After the dewy moon they fly.

• Let rosy Laughter now advance,
 And Wit with twinkling eye,
 Where quaint pow'rs lurking lie:
 Bright Fancy, the queen of the revels, shall dance,
 And point to her frolicksome train
 And antick forms that flit unnumber'd o'er the plain.

• O sovereign master! at whose sole command
 We start with terror, or with pity weep;
 O! where is now thy all-creating wand?
 Buried ten thousand fathoms in the deep.
 The staff is broke, the powerful spell is fled,
 And never earthly guest shall in thy circle tread.'

ART. VII. War. A Poem. 4to. 54 pages. Price 2s. Johnson.
1794.

WAR is in these verses described as alike inconsistent with the sentiments of piety and humanity, and with the principles of the christian religion. The writer does not appear to possess any high degree of poetical fancy, or to have formed a very accurate taste in versification;

* * Ophelia: *Hamlet.*

+ See *Lear.*

* ‡ Jaques: *As You Like it.*

§ See *Midsummer Night's Dream.*

tion; but his good intentions may be well admitted as an apology for these deficiencies.

ART. VIII. *The Siege of Meaux; a Tragedy. In three Acts. As it is acted at the Theatre Royal, in Covent Garden. By Henry James Pye. 8vo. 71 pages. Price 1s. 6d. Nicol. 1794.*

THE historical fact, on which this tragedy is built, is thus related in St. Palaye's Memoirs of ancient chivalry. P. VII.

* After the battle of Poitiers, more than an hundred thousand peasants resolved to extirpate the nobility, ravaged their estates, burned their houses, and, without distinction of age or sex, treated all of that order whom they could seize with the most brutal and savage barbarity.

* The duchess of Normandy, the duchess of Orleans, and three hundred ladies, married and single, were at Meaux with the duke of Orleans. Several detachments of this furious rabble, joined by others from Paris and its environs, thought themselves certain of dividing this prey. The inhabitants had opened the gates, and in conjunction with the rebels had reduced the ladies to the necessity of intrenching themselves in a place called Le Marché de Meaux, a post separated from the rest of the town by the river Marne. The danger was extreme. There was no excess of brutality which might not be expected from these unbridled hordes. The count de Foix, and the Capital de Buche *, who during this event were returning from the Prussian crusade, heard of their distress at Chalons. Though with a very inconsiderable force, they immediately resolved to join the small party who defended the fortress of Meaux. The honour of the ladies neither suffered the count de Foix to reflect on the danger, or the Capital de Buche to remember that he was an Englishman. He eagerly availed himself of the liberty which a truce between France and England afforded him, of following sentiments more sacred in the breast of a knight than national animosity. They threw themselves into the place, where our brave knights, and their followers, had no other apparent resource than inevitable death, nor any other rampart to oppose to the rebels than the banners of the duke of Orleans and the count de Foix, and the pennon of the Capital de Buche. They ordered the gates to be opened, and marched resolutely against the enemy. At this sight the insurgents were seized with terror, the knights cut through their broken ranks, killed seven thousand, and returned triumphant to the ladies.'

The scene is throughout in Meaux, and the time during the siege. The play opens with a conversation between the baron St. Pol and Clermont, in which the former declares his affection for Matilda, daughter of the duke of Orleans, and his jealousy of his rival Douglas, a gallant Scottish officer, to whose bravery he had owed his life in the

* John de Grielly, Capital de Buche, was a general under the black prince. He was one of the first knights at the institution of the Order of the Garter. To him was entrusted the command of that body of troops, which, falling on the flank of the second line of the French army, decided the fate of the battle of Poitiers. He was so attached to the prince of Wales, that on hearing of his death, he refused all nourishment, and followed him to the grave.'

battle of Poitiers. The duke, suspecting the fidelity of Dubois, one of his officers, expresses to his friend St. Pol his great apprehensions for the safety of his wife and daughter. At the approach of a body of English troops under lord de Buche, whose arrival is announced by Douglas, the alarm increases; the duchess and Matilda express their terror; Douglas, after a successful engagement, receives their thanks, and Matilda's acknowledgment of love, while St. Pol is rejected with cold disdain, and, in revenge, determines to join the traitorous Dubois, to whom he communicates his resolution. The duke, now entered within the citadel, is informed, that in an assault upon the city, as Douglas and Clermont were conveying away the duchess and her train, St. Pol having joined the assailants, rushed upon Douglas, and that the brave Scot Matilda were taken prisoners. Dubois, elated with his success, resolves to make the fair Matilda his prize. While Douglas and Matilda are under guard as prisoners, and Matilda is entreating St. Pol to spare the life of a brave warrior, Dubois rushes in with an armed band, and forces off Matilda, whilst Douglas remains guarded. St. Pol, who is disarmed, repents of his baseness, and resolves to take advantage of the truce with the English, to solicit the aid of the gallant commander of their forces, de Buche. While the duke and duchess are lamenting the loss of Matilda, Dubois declares to her his passion, and demands her hand; and, to enforce his suit, presents before her Douglas bound, with an executioner, making her compliance the only condition of his safety. At this critical moment, St. Pol with a band of English soldiers rushes in, kills Dubois, and rescues Matilda and Douglas. After due acknowledgment to de Buche for his generous interference, St. Pol, having been mortally wounded in battle, is brought in to acknowledge his ingratitude and obtain forgiveness, and the piece closes with his death.

In this miniature tragedy, neither the characters nor incidents are sufficiently unfolded to produce any very powerful effect. The piece has, however, the merit of preserving a strict adherence to propriety of sentiment, and of being a natural exhibition of various passions. That it is not destitute of pathos will appear from the following scene, in which the duke and duchess of Orleans are deplored the fate of their daughter. P. 53,

Duch. Undone, undone, my lov'd my lost Matilda;
What dost thou suffer now?—perhaps beyond
What even my fears can picture.—

Duke. Do not thus
Give way to useless sorrow.

Duch. That's the sting
That tortures me.—I know my tears are useless—
I know they flow in vain—I know they cannot
Restore my murder'd child.

Duke. Recall your firmness—
Bear up against the conflict—am not I
A parent too.

Duch. You are—you are a father.—
You cannot feel the agonizing pangs
That tear a mother's breast.—A thousand cares,
A thousand tender offices, which, trifling
In wisdom's eye—touch every finer spring

Of fondness and of love, crowd on my memory,
Once my soul's dearest joy, now its despair,
And fill my breast with woe unutterable.—
Those arms which oft around my neck were thrown
In playful tenderness, are gall'd by chains;
That breast, the soft abode of filial kindness,
Now pours, perhaps, the gushing tide of life.—
Yet you're a parent.—Had I been a man,
I would have rush'd on swords and pointed spears—
This bosom should have stream'd one bleeding wound
Ere thus abandon her.—

* Duke. O dry those tears—
What could I do—hemm'd in by warring thousands,
Compell'd by duty to consult the safety
Of those given to my charge,—to guard thee too.

* Duke. Perish such duty! perish too my safety!
Can I survive my daughter's death, or, worse,
Her foul dishonour—for this public duty,
'Tis a fine word ambition has invented
To cheat mankind, to skreen its selfish views
Beneath the specious mask of patriot zeal,
And blunt the feelings of humanity.
But he whose stubborn breast is steel'd against
The social charities of love and friendship,
Whatever knaves pretend, or fools believe,
Can never love his country.

* Duke. Peace, and hear me.

* Duke. I will not, cannot.—
O, I am deaf to every sound but sorrow's!—
Matilda! O, my child! my bleeding daughter!"

D. M.

THEOLOGY.

ART. IX. A View of the Evidences of Christianity in three Parts.

Part I. Of the direct historical Evidence of Christianity, and wherein it is distinguished from the Evidence alleged for other Miracles.

Part II. Of the auxiliary Evidences of Christianity.

Part III. A brief Consideration of some popular Objections. By William Paley, M. A. Archdeacon of Carlisle. In three Volumes. 12mo. price 10s. 6d. sewed. Faulder. 1794.

IN the present awakened and agitated state of society, in which ancient institutions of every kind are canvassed with greater freedom than ever before; in which people of all classes, not excepting the lowest, seem disposed to assert the natural right of rational beings, to judge for themselves in all points which concern their personal conduct, and affect their personal happiness;—it becomes more necessary than ever to furnish men with the means of forming a fair and satisfactory judgment, especially on such interesting subjects as those of morals, policy, and religion. The two former of these subjects have been so happily illustrated by Mr. Paley, in his 'Principles of Moral and Political Philosophy,' that their

public

public will, of course, entertain high expectations from his exertions in the cause of religion, and will observe with satisfaction so able an advocate stepping forward in defence of christianity.

Though many valuable works have been written in proof of the divine authority of the christian religion, there is still room for other elementary treatises upon the subject; and we have no hesitation in saying—for we are well assured of being supported in the opinion by the general voice of the public—that no popular view of the evidences of christianity has hitherto been given, at once so judicious in the selection and arrangement of materials, so happy in illustration, and so well supported by citations, as that which now comes under our consideration. Without spending more time in general commendation, we shall immediately proceed to give an analysis of the reasoning of this work, in order that our readers may be furnished with a concise view of the whole series of evidence for the truth of the christian religion. We shall, at present, state the direct historical evidence, reserving the more indirect proofs, with the author's replies to objections, to another article.

Preparatory consideration.—It is urged as an argument sufficient to supersede all further inquiry concerning the truth of christianity from the evidence of miracles, that no human testimony can, in any case, render miracles credible, because it is contrary to experience that miracles should be true, but not contrary to experience that testimony should be false.—To this it is replied, 1. If it be not improbable, that God should destine men for a future state of existence, and should acquaint them with this destination, it is not improbable, that he would authenticate this discovery by miracles. 2. The improbability arising from the want of experience is only equal to the probability, that, if the thing were true, such things would be generally experienced: but, supposing it to be true, that miracles were wrought at the first promulgation of christianity, it is not certain, or a probability approaching to certainty, that such miracles would be repeated so often, as to become objects of general experience. The course of nature may not be invariable; and, nevertheless, the variations may be so few as not to establish a general experience. 3. If we believe in God, miracles are not incredible; for there are sufficient power, and an adequate motive. 4. Cases may be put, in which united testimony to a miraculous fact, persisted in at the expence of life, would be irresistible.

Part I. Of the direct historical evidence of christianity.

Proposition 1. That there is satisfactory evidence that many, professing to be original witnesses of the christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of these accounts; and that they also submitted from the same motive to new rules of conduct.

First, The fact of the voluntary sufferings of the first christians is probable from the *nature of the case*, or from circumstances on all hands acknowledged. For, 1. Since the christian religion exists, and was established, it is probable, that its author, and his immediate

immediate disciples after his death, exerted themselves in first publishing, and afterwards spreading this religion. 2. It is probable, that, in the prosecution of this purpose, they underwent the labours and troubles, which the propagators of new sects are observed to undergo. 3. It is probable, that the first propagation of christianity would be in a high degree dangerous; because it contradicted the popular expectation concerning the Messiah, and the jewish prejudices against other nations; because it disparaged those ceremonies which were in the highest estimation, and derided the merit of ritual zeal; because the first missionaries would necessarily offend the jewish rulers, by reproaching them with the murder of their master, and raise jealousy in the roman governors, by their profession of unqualified obedience to a master, foretold to the jews under the title of king; and because they had to oppose a priesthood possessed of municipal authority, and were under a foreign government constantly surrounded by their enemies. 4. It is probable, that, when the preachers of christianity turned themselves to the heathen public, they would meet with great opposition, because their religion was exclusive, and would accept no compromise with idolatry, herein essentially differing from the doctrine of the philosophers; that this opposition would subject them to great danger from private enmity, even where no public persecution was denounced by the state; and that they would find little protection in that general disbelief of the popular theology, which is then supposed to have prevailed, since (beside that unbelievers are not usually tolerant) the magistrates, who were also frequently officers of religion, were deeply interested in the continuance of the established system; to which may be added, that an ancient religion has always many votaries*, and a splendid and sumptuous religion would retain great numbers partly by fascination, and partly by interest. 5. It is probable, that the original teachers of christianity conformed themselves to the institution which they preached to others, and consequently made an essential change in their habit of life, attended with a considerable degree of self-denial.

Secondly, The fact of the sufferings of the first christians is established by direct testimony, both heathen and christian.

1. *Heathen.* Tacitus, who wrote about seventy years after Christ's death, speaking of the fire which happened at Rome in the time of Nero, relates (Annal. l. xv, c. 44) that this emperor, to put an end to the report of his having ordered the city to be set on fire, laid the guilt, and inflicted the most cruel punishments, upon a set of men, who were held in abhorrence for their crimes, and called by the vulgar *christians*. The founder of that name, he adds, was *Christ*, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate. He goes on to relate, that this pernicious superstition, thus checked for awhile, broke out again, and spread not only over Judea, where the evil originated, but through Rome also—where a vast multitude were apprehended, who were convicted, not so much of the crime of burn-

* *Hic ritus, quoquo modo inducti, antiquitate defenduntur.* Tac.
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ing Rome, as of hatred to mankind;—that their sufferings, at their execution, were aggravated by insult and mockery;—that some were disguised in the skins of wild beasts, and worried to death by dogs, some were crucified, and some set on fire, when the day was closed, that they might serve as lights to illuminate the night;—that Nero lent his own gardens for these executions, and exhibited at the same time a mock circenian entertainment, being a spectator of the whole;—and that this conduct made the sufferers pitied, so that, though they were criminals, and deserving the severest punishment, yet they were considered as sacrificed, not so much for the public good, as to gratify the cruelty of one man.—This happened thirty-four years after the death of Christ.—Suetonius, a writer of the same age, says, (*Nero*, c. xvi) ‘The christians, a set of men, of a new and mischievous (or magical) superstition, were punished.’—Juvenal probably refers to these executions, sat. i, v. 155. A celebrated letter of Pliny to Trajan speaks of many christians of every age, and of both sexes; and says, that the contagion of this superstition had not only seized cities, but smaller towns, and the open country. From the same letter it appears, that trials were and had been going on against them in the provinces over which he presided, and that in consequence of anonymous informations, sent in writing, many had been apprehended, some of whom had died in the cause, while others abandoned it. This letter, and also a rescript of Adrian to the proconsul of Asia, which takes notice of tumults raised against the christians, show, that christians were exposed to sufferings without any public prosecution.—Martial ridicules the voluntary sufferings of the christians; Epictetus (l. iv, c. 7) imputes their constancy to madness, or a kind of fashion or habit; M. Aurelius (*Medit.* l. xi, c. 13) ascribes it to obstinacy.

2. Christian. We have four histories of Jesus Christ, a history taking up the narrative from his death, for thirty years, and a collection of letters written by principal agents, which attest the sufferings of the witnesses of the history, directly and indirectly, by recital, allusion, and discourse.—These books relate, that Jesus, the founder of the religion, was in consequence of his undertaking put to death as a malefactor at Jerusalem;—that this religion was, notwithstanding, continued and widely propagated, by his disciples; and that Christ foretold the persecution of his followers, [see Matt. xxiv, 9; Mark iv, 7; Luke xxi, 12; John xvi, 4.] These books abound with exhortations to patience, and with topics of comfort under distress, [see Rom. viii, 35—37; 2 Cor. iv, 8—17; James v, 10, 11; Heb. x, 32—36; 2 Thess. i, 1—5; Rom. v, 3, 4; 1 Pet. iv, 12—19] which prove, that the circumstances of the times required patience and constancy.—Not in a professed history of persecutions, but in the course of a mixed general history, it is related in detail with the utmost particularity of names and circumstances, that Jesus commissioned twelve persons, to publish his gospel, and collect disciples, in all countries;—that they began their work at Jerusalem, and made many converts, but met with opposition from the jewish magistracy and priesthood, and suffered imprisonment; that the people at length joined

joined their superiors, and a general persecution commenced with stoning one of the community; that this persecution, after a short intermission, the cause of which is not certainly known, was renewed under the government of Herod Agrippa; and that the violence of this persecution was particularly experienced by St. Paul, who, nevertheless, persevered in the propagation of christianity. The latter part of this account is corroborated by letters, written by St. Paul himself on the subject of his ministry, which correspond with the history in many circumstances, relative both to his own sufferings and those of his fellow-labourers.—The suffering state of the original teachers of christianity is further confirmed by the testimony of the immediate followers of the apostles. Clement speaks of the martyrdom of Peter and Paul, and of many others. Hermes, Polycarp, Ignatius, attest the same.—These writings, without at present regarding the miraculous part of the narrative, afford abundant proof, that the original followers of Christ exerted great endeavours to propagate his religion, and underwent great labours, dangers, and sufferings, in consequence of their undertaking; and the details which they give, on this head, are perfectly agreeable to what might reasonably be expected from the nature of their undertaking, compared with the character of the age and country in which it was carried on.—These records also supply evidence to prove another part of the general proposition, that the primitive followers of Jesus assumed a new and peculiar course of private life, and became eminent for piety, purity and benevolence. See Acts i, 4; ii, 46; xii, 12; Eph. ii, 1—3; Tit. iii, 3; 1 Pet. iv, 3, 4; 1 Cor. vi, 11; Rom. vi, 21. And this agrees with the character afterwards given of the christians by Pliny.

Thirdly. There is satisfactory evidence to prove, that the original teachers of christianity voluntarily underwent the sufferings which they have been proved to have undergone, in attestation of the miraculous history recorded in our scriptures.

I. It is very manifest, that they underwent these sufferings for a miraculous story of some kind or other; because they could have nothing else, upon which to rest their claim to attention. A galilean peasant was announced to the world as a divine lawgiver. Without some proofs of his mission, the pretension could claim no credit. It could only be supported by miraculous evidence. A young man, calling himself the son of God, could not have excited so much as a doubt among the jews, whether he was their Messiah, without miraculous tokens of his divine mission: or could his followers, without an appeal to such tokens, have had any ground to stand upon, in attempting to propagate his religion.

II. The miraculous history, recorded in the scriptures now in the hands of christians, is that which the original teachers of christianity delivered, and for which they acted and suffered as they did.

This appears, first, from general considerations. 1. There exists no vestige of any other story. The remote, brief, and incidental notices of christianity, which are found in heathen writers, agree in

in substance with our history. The Jewish writers of that period advance no other history of the transaction, than that which we acknowledge. Josephus mentions John the Baptist, and Herod, with circumstances agreeing with the Christian story; and, though the genuineness of the passage in which he speaks of Jesus as the Messiah is much controverted, it is certain that he does not contradict the Christian account.—2. The whole series of Christian writers, from the first age of the institution down to the present, in their discussions, apologies, and controversies, proceed upon the general story which our scriptures contain, and no other. The remaining letters of the apostles, though written without the remotest design of transmitting the history of Christianity to future ages, incidentally mention many circumstances recorded by the evangelists. The epistles of Barnabas, Clement, and Polycarp; the remaining works of Ignatius; a fragment of Quadratus; the writings of Justin Martyr; all attest the Christian miracles, and particularly the resurrection of Christ. After this time, that is, after the middle of the second century, the history, as given by the evangelists, occurs in ancient Christian writings, as familiarly as in modern sermons. Even in the spurious or doubtful writings of the early age of Christianity, the leading facts are preserved, though mixed with fable. 3. The religious rites and usages, that prevailed among the early Christians, were such as belonged to, and sprang out of the narrative now in our hands. 4. It appears from the gospels themselves, that when they were written, the Christian community was already in possession of the substance and principal parts of the narrative. Luke i, 1—4; John i, 40; iii, 13, 24; xvi, 28; xx, 17; xxi, 24.

That the history of Christianity now in our hands is that which was delivered by the first teachers, appears, secondly, from various proofs, presumptive and direct, of the genuineness of the books in which this history is recorded.—Before these proofs are stated, it must be premised, (1.) That if any one of the four gospels be proved genuine, this is sufficient to establish the identity of the history. If the first gospel were written by Matthew, we have the narrative of an eye-witness and apostle; to judge what miracles were attributed to Jesus: if the gospel of John alone were genuine, we have the same degree of evidence: if both these were spurious, yet if the gospel of Luke, or that of Mark, were written by the person whose name it bears, or by any other person in the same situation, we still have the account of a contemporary and associate of the apostles, on the lowest supposition, compiled from memoirs at that time in high esteem among them; and therefore have strong reason, from the character and situation of the writer, to believe that we possess the report, which the original emissaries delivered. (2.) That the books of the New Testament are not a solitary testimony, but a *collection of proofs*, a cumulation of testimony, with the value of which we may be strongly impressed, by considering them as communicated to us in succession: and this written evidence is of such a kind, and comes to us in such a state, as the natural order and progress of things, in the infancy of the institution, might be expected to produce; writ-

ten evidence *succeeding* verbal, and regular historical details *succeeding* epistolary exhortations and detached memoirs. (3.) That, though it were not ascertained that the gospels are the productions of the persons whose names they bear, if it be known that they were received by early societies, which the apostles founded, as containing authentic accounts of the facts upon which the religion rested, this reception would be a valid proof, that these books must have accorded with what the apostles taught.

The *presumptive proofs* of the genuineness of the books of the New Testament are, 1. We are able to produce a great number of ancient manuscripts, found in different and distant countries, all anterior to the art of printing, some from seven hundred to above a thousand years old; together with versions of great antiquity, which prove, that the scriptures were not of modern contrivance, and were long ago much read and sought after. 2. The language of the New Testament is just such as might be expected from Jewish Christians, Greek, abounding with Hebrew and Syriac idioms: this is not the language of the fathers, but of the apostolic age. 3. The miraculous relations contained in these books do not directly affect the question of their genuineness. 4. Had it been easy to forge Christian writings, it is probable, that some would have appeared under the sanction of the name of Christ himself, as in the unsuccessful attempt of the epistle of Christ to Abgarus: see Euseb. Hist. Ec. 1. i, c. 13. 5. If the ascription of the gospels to their respective authors had been arbitrary, it is probable they would have been ascribed to more eminent men, than the reputed authors of the first three gospels. 6. Christian writers and churches appear to have soon arrived at a very general agreement upon the subject, without authority. The first council, that declared the canon of scripture, was that of Laodicea, in the year 363.

The *direct proofs* of the genuineness of these books may be reduced to the following heads of testimony:

I. The historical books of the New Testament, namely, the four gospels, and the Acts of the Apostles, are quoted or alluded to by a series of Christian writers, beginning with those who were contemporary with the apostles, or who immediately followed them, and proceeding, in close and regular succession, from their time to the present.

In the epistles of Barnabas, Clement, Ignatius, and Polycarp, and in the Shepherd of Hermas, short pieces which bear marks of having been written very soon after the time of the apostles, and which are mentioned by other writers before the close of the second century, various allusions to the gospels, or to the words of Christ, are preserved; and though seldom accompanied with marks of quotation, yet, from the manner in which many of them are introduced, and from the method of adopting the words of Scripture in general use among the most ancient Christian writers, they may be fairly supposed to have been commonly borrowed from the places of Scripture in which we now find them.—Papias, a hearer of John, and companion of Polycarp, as Irenaeus attests, and of that age, as all agree, in a passage quoted

by Eusebius, expressly ascribes the respective gospels to Matthew and Mark, and says, that Matthew wrote in Hebrew, and that Mark gathered his materials from Peter's preaching. Justin Martyr (A. D. 148) has frequent quotations from the evangelists, and though he does not mention the authors by name, he calls the books, 'Memoirs composed by the apostles and their companions.' In all his works, from which might be extracted almost a complete life of Christ, there are but two instances, in which he refers to any thing said or done by Christ, which is not related concerning him in our gospels; which shows, that these gospels, and these we may say alone, were the sources from which the Christians of that day drew the information upon which they depended. The principal remaining testimonies within the second century are Hegesippus, Irenæus, Clement of Alexandria, and Tertullian. Of these Irenæus (A. D. 178) is the most important. His explicit testimony to the gospels is as follows: VOL. I, P. 248.

'We have not received the knowledge of the way of our salvation by any others than those by whom the gospel has been brought to us. Which gospel they first preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith.—For after that our Lord rose from the dead, and they (the apostles) were endowed from above with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them, and every one alike, the gospel of God. Matthew then, among the Jews, writ a gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and founding a church there. And after their exit, Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book the gospel preached by him (Paul). Afterwards John, the disciple of the Lord, who also leaned upon his breast, he likewise published a gospel while he dwelt at Ephesus in Asia.'

In other places, Irenæus limits the number of gospels to four; mentions how Matthew begins his gospel, and how Mark begins and ends his; enumerates the passages in Luke, not found in the other gospels; states the particular design of John's gospel; he speaks of the author of the Acts of the Apostles, as a writer of credit, who has related the truth with the greatest exactness. His works, as well as those of the other fathers last mentioned, abound with references to the New Testament. Irenæus refers to no apocryphal Christian writing. Clement of Alexandria, as quoted by Eusebius, describes the order in which the gospels were written—Matthew's and Luke's first, Mark's next, and John's last; and this account he tells us he had received from more ancient times: he appeals with confidence to the four gospels, and distinguishes them from that of the Egyptians.—Tertullian, after enumerating many apostolic churches, says, that 'with them, and with all who have fellowship in the same faith, is that gospel of Luke received from its first publication, which we so zealously maintain;'

and adds, ‘the same authority of the apostolical churches will support the other gospels, which we have from them, and according to them, I mean John’s and Matthew’s, although that likewise, which Mark published, may be said to be Peter’s, whose interpreter Mark was’; he elsewhere affirms, that the three other gospels were in the hands of the churches, from the beginning, as well as Luke’s.—Origen (A. D. 230) is equally decisive in his testimony to the four gospels and Acts, and censures certain apocryphal gospels.—From this time the works of christian writers are full of references to the New Testament, as Lardner has shown at large.

II. When the scriptures are quoted or alluded to, it is with peculiar respect, as possessing an authority belonging to no other books, and as conclusive in all questions and controversies among christians.—Beside the general strain of reference, which indicates this distinction, many specific testimonies occur, from the middle of the second century downwards, in which the gospels are spoken of, as written by inspired men—as divine scriptures—the sacred fountain—the heavenly scriptures, without which no article of faith ought to be delivered—the sacred volume, which is a perfect rule, &c.

III. The scriptures were, in very early times, collected into a distinct volume. The term *gospel* is probably used by Ignatius for a collection of writings, as opposed to the prophets. Clement of Alexandria, Tertullian, &c. speak of the christian scriptures under the general title of the gospel and apostles. Eusebius speaks of the order in which the books were arranged.

IV. Our present christian scriptures were soon distinguished by appropriate names, and titles of respect. Polycarp calls them the holy scriptures; Clement, the true evangelical canon; Origen, the New Testament.

V. Our scriptures were publicly read and expounded in the religious assemblies of the early christians. ‘The memoirs of the apostles, or the writings of the prophets, are read according as the time allows, and when the reader has ended, the president makes a discourse exhorting to the imitation of so excellent things.’ *Just. Mart.*—‘We come together to recollect the divine scriptures; we nourish our faith, raise our hope, confirm our trut, by the sacred word.’ *Tertull.*—Many homilies of Origen upon the New Testament, delivered in the assemblies of the church, are extant.

VI. Commentaries were anciently written upon the scriptures; harmonies formed out of them; different copies carefully collated, and versions made of them into different languages.—Tatian (A. D. 170) composed a collation of the four gospels, entitled, *Diatessaron*. Pantænus, and Clement of Alexandria, wrote many explications of the scriptures. Tertullian appeals to the ‘authentic greek.’ An anonymous writer mentioned by Eusebius, and who appears to have written about the year 212, appeals to the ‘ancient copies’ of the scriptures in refutation of corrupt readings. In the third century, J. Africanus wrote upon the genealogies in Matthew and Luke; Ammonius wrote a harmony of the four

four gospels ; Origen wrote numerous commentaries *only* on the books of the New Testament ; Dionysius harmonized the accounts of the resurrection. At the beginning of the third century, Eusebius wrote upon the discrepancies in the gospels, and says, that the writings of the apostles were translated into every language, both of greeks and barbarians. Gregory of Nyssa undertook to reconcile the accounts of the resurrection given by the *four* evangelists. Numerous other commentators succeeded. Jerome put forth an edition of the New Testament in latin, corrected, at least as to the gospels, by ‘ancient greek copies.’ The fathers comment upon no other books than those of the New Testament, except Clement of Alexandria, on the revelation of Peter. A syriac version is now extant, which, as syriac was the language of Palestine when christianity was first established, is probably very ancient ; it wants the 2d of Peter, 2d and 3d of John, and the book of Revelation ; in other respects it differs little from our text.

VII. Our scriptures were received by ancient christians of different sects and persuasions, by many heretics as well as catholics, and were usually appealed to by both sides in the controversies which arose in those days.—Basilides (A. D. 120) rejected the jewish institution, but received the gospel of Matthew, and commented upon it. The valentinian gnostics, in the second century, fetched arguments from the evangelists and apostles. Heracleon, one of their sect (A. D. 125), wrote upon Luke, John, and Matthew. The carpocratians are accused by Irenæus of perverting a passage in Matthew ; which shows, that they received that gospel. Several other sects of heretics, between the years 150 and 200, in their controversies appealed to the New Testament ; and some are accused by Eusebius of altering their copies. Origen, whose opinions excited great controversies, testifies, that the four gospels were received without dispute by the whole church. Paul of Samosata, in his controversies on the person of Christ, urged the testimony of scripture. Sabellius, too, who taught a contrary system, received all the scriptures. The case was the same with respect to subsequent heresies. Among the early heretics, indeed, Cerinthus received only the gospel of Matthew, and that not entire : but he taught, that Jesus wrought miracles, and appeared after his death ; he therefore retained the essential parts of the history. Marcion also (A. D. 130) rejected the Old Testament as proceeding from an inferior deity, and erased from the New every passage which recognized the jewish scriptures ; but he published a chastised edition of Luke’s gospel, containing the leading facts, and all that is necessary to authenticate the religion.

VIII. The four gospels, the Acts of the apostles, thirteen epistles of St. Paul, the first epistle of John, and the first of Peter were received without doubt, by those who doubted concerning the other books which are included in our present canon.—Jerom relates, that the epistle to the hebrews was not received as St. Paul’s by the romans. Origen speaks doubtfully of the epistle to the hebrews, the 2d of Peter, and the 2d and 3d of John,

but testifies, that the four gospels were universally received, and mentions the Acts, and some of the epistles, as of undoubted authority. Dionysius of Alexandria (A.D. 247) doubts, whether the book of Revelation was written by St. John, but collates the four gospels, and refers to them as authentic histories. Eusebius speaks of John's gospel as acknowledged without contradiction; and of the four, as parallel in their authority and certainty: he also reckons among the books to be ranked in the first place the Acts of the apostles, and St. Paul's epistles; the first of Peter, and the first of John, he mentions as next to be esteemed authentic; after this, if it be thought fit, the Revelation of John, on which there are different opinions: the epistles of James, Jude, 2d of Peter, and 2d of John he describes as controverted, yet well known and approved by most; he then reckons up five others not in our canon, which he calls in one place spurious, and in another controverted.

IX. Our historical scriptures were attacked by the early adversaries of christianity, as containing the accounts upon which the religion was founded.—1. Celsus a heathen philosopher, about the middle of the second century, wrote a treatise against christianity, to which Origen published an answer. The work of Celsus is lost; but Origen's remains, and recites largely the adversary's words. The notice which Celsus takes of the books of the New Testament proves, that their reception, credit, and notoriety, must have been at that time well established among christians. He speaks of accounts of Jesus written by his disciples: he accuses the christians of altering the gospel, which proves that the histories were then extant, and of some standing, and admits their genuineness while it questions their integrity: he appeals to *their own writings* as of acknowledged authority among themselves. Several references show the books to have been our present gospels, Celsus refers to no spurious gospels. 2. Porphyry, in the third century, wrote a large and formal treatise against the christian religion, now lost. From christian writers who have replied to his objections, it appears, that his animadversions were directed against the contents of our historical books, and show that he regarded them as the depositaries of the christian religion. 3. The emperor Julian, in the fourth century, in writing against christianity (as appears by long extracts transcribed from his work by Cyril and Jerom) noticed by name Matthew and Luke, and recited various passages from the gospels and the Acts, and from no other books; he states the early date of these records, and never questions their genuineness. This concession, from all these learned antagonists, of the authenticity of these books, is extremely valuable.

X. Formal catalogues of authentic scriptures were published, in all which our present sacred histories were included.—Enumerations of this kind are found in the writings of Origen, Eusebius, Athanasius, and Cyril. In the latter the book of Revelation is omitted; as also in an authoritative catalogue of canonical scriptures delivered (A.D. 364) by the council of Laodicea.

Other

Other catalogues are given by writers about the same period, in which no books are admitted beside those we now receive.

XI. The same things cannot be predicated of any of those books, which are commonly called apocryphal books of the New Testament.—Beside our gospels and the Acts of the apostles, no christian history, claiming to be written by an apostle, or apostolic man, is quoted within three hundred years after the birth of Christ, by any writer now extant or known; or if quoted, not without marks of censure and rejection. The gospel according to the Hebrews is, indeed, once cited by Clement of Alexandria, it is also twice mentioned by Origen, but with marks of discredit. Of other christian writings, denominated apocryphal, only two are noticed by any author of the first three centuries, without express terms of condemnation; these are, the Preaching of Peter, quoted repeatedly by Clement of Alexandria (A. D. 196), and the Revelation of Peter, twice cited by the same writer, and upon which he is said by Eusebius to have written notes. Add to this, that there is no evidence, that any spurious books existed in the first century; that these apocryphal writings were not read in the churches of christians, were not admitted into their volumes, do not appear in their catalogues, were not noticed by their adversaries, were not alleged by different parties as of authority in controversies, were not the subjects, amongst them, of commentaries and versions, and finally, beside the silence of three centuries, or evidence within that time of their rejection, that they were, with a consent nearly universal, reprobated by christian writers of succeeding ages. All these books proceed upon the same fundamental history of Christ, and contain, not contradictions of our histories, but unauthorised additions.

Conclusion.—If it be admitted, that the several parts of our *first general proposition* are, by the preceding statement of arguments and facts, satisfactorily established, it must follow, that the christian religion is true. ‘These men could not be deceivers. By only not bearing testimony, they might have avoided all their sufferings, and have lived quietly. Would men in such circumstances pretend to have seen what they never saw; assert facts which they had no knowledge of; bring upon themselves, for nothing, enmity and hatred, danger and death?’

The remainder of this analysis will be given in a future article.

ART. X. *The Universal Restoration of Mankind, examined and proved to be a Doctrine inconsistent with itself, contrary to the Scriptures, and subversive of the Gospel of Jesus Christ. In Answer to Dr. Chauncy of New England, and Mr. Winchester's Dialogues.* By John Marsom. In two Volumes. Sm. 8vo. 416 pages. Price 5s sewed. Marsom, 1794.

SEVERAL theological writers have maintained it to be the doctrine of Scripture, that the wicked, after a temporary punishment, shall be restored to happiness, and that final salvation shall be the universal lot of all mankind. Among the advocates for this opinion, two writers have particularly distinguished themselves; Dr. Chauncy, late of New England, in his work entitled, ‘The Mystery hid from Ages and Genera-

Generations, made manifest by the Gospel Revelation; or, The salvation of all Men, the grand thing aimed at in the Scheme of God, as opened in the New Testament; and Mr. Winchester, in his treatise: 'The universal Restoration exhibited, in four Dialogues between a Minister and his Friend.' Mr. Marlow, the author of the tract which now comes under our notice, apprehending, that these two treatises comprehend the substance of the whole argument in favour of this doctrine, undertakes the full examination of their contents, allotting a distinct volume to each.

As these writers make their appeal to the Scriptures, as the only decisive authority on this question, and in support of their opinions comment largely upon various texts, Mr. M.'s treatise, of course, chiefly consists of a re-examination of these passages of Scripture, in order to rescue them out of their hands, and show, that they require an interpretation very different from that, which has been given them by the advocates for universal salvation. To examine in detail the propriety of Mr. M.'s criticisms, and compare them with those of his antagonists, would carry us too far into the field of controversy; and to give a general unsupported opinion upon the question could be of no use. Justice to this author, however, requires us to say, that he has examined the subject very fully, as far as it rests upon scriptural authority; that his method of arguing is clear, and his language accurate and unaffected; and that his work merits the attention of all, who wish to form a correct judgment on the point in question. The doctrine, which Mr. M. holds to be the truth according to the gospel, lies in the middle way between those of eternal misery, and universal restoration; it is, that the impenitently wicked shall be totally and forever destroyed, or struck out of existence; concerning which he writes thus:

Vol. I. p. 70.—' The doctrine of the *compleat destruction* of the wicked, is not only the clear doctrine of the scriptures, but is every way worthy of the character and perfections of the divine being. For God to punish sin every one will acknowledge is not inconsistent with his justice, righteousness and truth; on the contrary, those attributes make it necessary that he should punish iniquity; "he will by no means clear the guilty *." Not to punish sin would be a violation of his truth, and faithfulness in his threatenings. But it is contended that *eternal destruction* is a mode of punishment, not only consistent with those attributes, but also with the *mercy, love, and kindness* of God. To illustrate this, let it be observed, that man was made the subject of *moral government*, that as such, he must be *rational*, he must be free, he must be under law, and accountable for his conduct to his Creator. All this was absolutely necessary, in order to his glorifying God by a voluntary submission to his authority and government, and that he might know and experience, that his highest happiness depended upon, and was connected with, such a submission and obedience to the law of God. But how would God have been glorified by the exercise of those rational powers he had endowed man with, had man been rendered impeccable by a divine coercive power preventing his

* Exod. xxxiv. 7.

choice and determining all his actions? God's omnipotent arm could have made him immutably happy, and have rendered all the efforts of Satan to introduce sin and misery into the world ineffectual; but God who is infinite in wisdom, and unbounded in goodness, did not see fit so to do; it was unnecessary for him to do it, because he had furnished man with sufficient power and ability to resist temptation, and to do what he had commanded him; nay it was impossible for God so to do, because such an exertion of divine power would have been to counteract himself, as the moral governor of his creatures—to render the divine precept nugatory—obedience to it impossible—the threatening annexed in case of disobedience useless and absurd; and man would have been deprived of those sublime pleasures, and that exalted felicity which result from doing the will of God. The only means therefore that God makes use of, or can make use of, (consistent with his own wise constitution of things, and the nature of his own moral perfections) to engage men to keep his commandments and live, are rational and persuasive, encouraging them by promises, and awing them by threatenings; but where these are ineffectual, and men are determined to reject the counsel of the Most High, and trample upon his authority, there it becomes the divine Being, as a just governor, and righteous judge, to punish iniquity; and while justice calls for the destruction of these his enemies, mercy must acquiesce, because the preservation of their being would be to perpetuate rebellion and disorder, and to render them compleatly miserable through a determined opposition to the fountain of all good.'

Mr. M., in his preface, mentions, with strong, and as it should seem deserved, expressions of disapprobation, certain methods which have lately been taken to propagate the doctrine of universal salvation; namely, the publication of pretended visions of persons conveyed by angels through the celestial and infernal regions, where this doctrine is said to have been revealed to them. A publication of this kind is mentioned, entitled, *Some passages in the life of Mr. George De Benneville*, who is said to have been dead forty-one hours; during which period he was conducted through the seven habitations of the damned, and the mansions of the blessed; saw many of the wicked restored to happiness; and was assured, that all the posterity of Adam should be finally saved.

ART. XI. *The Christian Doctrine of Justification by Faith not destructive of the Principles of Natural Virtue. Being an Essay.* By the Rev. William Deacon, B. A. of Trinity College, Cambridge. Published in compliance with the Will of the late Mr. Norris, as having gained the annual Prize which he instituted in that University. 4to. 23 pages. Price 1s. Stockton, Atkinson; London, Richardson. 1794.

THOUGH it appears, from the title-page of this Essay, that it has already answered a very good private purpose, we do not apprehend, that it will be of much public utility, or cast much new light upon the subject on which it treats. Upon the suppositions of the original depravity and guilt of mankind, in consequence of Adam's transgression; and of the necessity of satisfaction to the justice of an offended God both for original and actual sin, and of faith in Christ as the means of justification;

justification ; the author's drift is, to show, that faith in Christ either includes or necessarily produces good works. In confirmation of this point, a few trite remarks are made, and numerous texts of Scripture are quoted. But we find neither that philological precision, nor that critical acumen, nor that philosophical penetration, which might reasonably have been looked for in a successful prize essay, read in the university of Cambridge. The piece might more properly have been delivered as a popular sermon, than as an academical exercise ; and even as a sermon, it would have been entitled to little commendation.

ART. XII. *Dishonest Shame the primary Source of the Corruptions of the Christian Doctrine. A Sermon, preached at the Gravel Pit Meeting, in Hackney, April 6, 1794. By Thomas Belsham. 8vo. 32 p. Price 1s. Johnson. 1794.*

IN order to account for the early introduction of doctrines into the christian system, which are considered by many diligent and learned inquirers as corruptions of christianity, it has been of late maintained, particularly by Dr. Priestley in his History of Early Opinions, that these doctrines were invented and taught for the purpose of removing the reproach, which attended the profession of a religion founded by a crucified jew. This hypothesis is adopted by Mr. Belsham, and made the ground of the discourse here presented to the public.

After remarking, that the contempt and odium which fell upon the professors of christianity, on account of the mean birth and ignominious death of it's author, furnish a satisfactory explanation of the general rejection of this religion both by jews and gentile; Mr. B. observes, that this proved a temptation to many of it's avowed advocates, to accommodate the doctrines of the gospel to their own preconceived opinions, and to the prejudices of their unbelieving neighbours. False shame induced the jewish converts to pass off christianity as a jewish sect, by uniting the observance of the jewish ritual with the profession of faith in Christ. The same principle, while it led some of the gentile converts to associate the christian worship with that of idols, prompted others to borrow sundry metaphysical fancies from the oriental philosophy, to invent the story of the miraculous conception, and to teach, that the wisdom of God was personified and resided in Christ Jesus; whence arose, after sundry controversies, the athanasian doctrine of the trinity. In opposition to the temporizing spirit which introduced these errors, the example of the apostle Paul is exhibited, whose whole conduct proved, that he was not ashamed of the gospel.—The discourse concludes with a caution against suffering the apprehension of incurring odium, to prevent an explicit and public avowal of the pure and simple doctrine of christianity.—p. 26.

' Not,' says Mr. Belsham, ' that in the present times it is any disgrace to make a public general profession of faith in the christian religion, and to affect wonderful zeal for what are often called its peculiar doctrines in opposition to heretics, philosophers, and atheists. This we know is practised every day by numbers who are hostile to the genuine truths of the christian religion, who are strangers to its spirit, who are infidels to its authority. A parade of zeal for christianity is, if I may so express

press it, the *cant* of the day, studiously supported by the enemies of all religion, to impose upon the unthinking and the unwary, for the most unworthy purposes.

‘ But if any one is suspected of seriously believing the divine authority of the christian revelation, many, who are loudest in their professions of zeal for christianity, will regard him with contempt as a person of mean understanding, and excessive credulity, in giving credit to a fiction which is kept in countenance for no other purpose than to awe the vulgar. If such a person separates from the state religion, for grave and conscientious reasons, he is represented as a weak enthusiast, and is fortunate if he escapes the censure of disaffection and disloyalty. If by diligent study of the scriptures and of the history of the christian church, he has detected some of the corruptions which disgrace the christian religion, and has reformed his creed more nearly to the apostolic standard, an outcry is immediately raised that he is stripping christianity of its most essential doctrines, and that a religion so plain and simple is neither worthy of God to impart, nor of men to accept. But if in addition to this a person discovers any degree of zeal to promote what he seriously believes to be important truths, and to oppose prevailing errors, he immediately becomes the object of general reproach; and it often happens that his luke-warm brethren, from whom a similiarity of principles might naturally lead him to expect encouragement and support, are the first to upbraid his intrepidity in the cause of truth.

‘ How great then is the temptation to which we are exposed of being ashamed of Christ and his religion, and of adopting the miserable temporising maxim, *to think with the wise, and to speak with the vulgar,* a maxim readily admitted by those who prefer indolence and ease to the practice of duty, when attended with inconvenience and hazard, but rejected with contempt by every honest, firm, and benevolent mind. And you my friends have not so learned Christ. You have not been taught either by the doctrine or example of your late excellent instructors * to be ashamed of your christian profession.’

This discourse, which is judicious and unaffected, is an excellent supplement to Mr. B.’s former discourse on the *Importance of Truth*. We have pleasure in announcing to the public a work preparing for the press, by the ingenious author of this sermon, entitled, *Lectures on Logic, and the Philosophy of the Human Mind.*

‘ * Dr. Price, and Dr. Priestley: the former of whom closed in peace his virtuous and patriotic career before the storm burst which has involved Europe in calamity and blood, and this country in distress and alarm. The latter, the first of experimental philosophers, metaphysicians, and divines, a man of the most vigorous and comprehensive mind, the most benevolent heart, the gentlest manners, and the most exemplary character, is driven, in the decline of life, by the spirit of the times, at the close of the eighteenth century, to seek a refuge on the shores of America. A fact which enlightened posterity will with difficulty credit, and which every friend of his country, who feels a true concern for its honour, will wish blotted from its annals, when the paroxysm of passion is past, and the season of calm and sober reflection returns.’

ART. XIII. *A Sermon, preached at the Visitation, holden at Skipton, May 12, 1794. By Samuel Clapham, M.A. Vicar of Bingley. 4to. 21 pages. Price 1s. Leeds, Binns; London, Johnson. 1794.*

VERY useful and seasonable advice is in this discourse given to the clergy, in an unassuming tone, and in unaffected language. The author appears to be himself strongly impressed with a conviction of the importance of the clerical character, and desirous of fixing the same conviction upon the minds of his brethren. He distinctly cautions them against dishonouring their profession, and preventing the success of their doctrine, by indulging the dispositions and practising the vices of rancour and revenge, insincerity and hypocrisy, selfishness and avarice, pride and insolence, pcevishness and censoriousness; and earnestly exhorts them to distinguish themselves by becoming eminent patterns of piety, humanity, hospitality, and all those amiable virtues which promote the happiness of mankind.

With respect to public instruction, Mr. C. advises his brethren, rather to inculcate the practical truths of religion, than to insist upon subjects of theological controversy; and to be more concerned to deliver interesting and impressive discourses, than to distinguish themselves by the elegance of studied composition. He appears inclined (whether on satisfactory grounds we cannot stop to inquire) to discourage the practice of reading sermons. The discourse is written with a pious and candid spirit, and may be read with pleasure and improvement by religious instructors of all classes.

Fast Sermon.

ART. XIV. *The Rise and Fatal Effects of War: A Discourse delivered on March 28, 1794; being the Day appointed for a General Fast. By Robert Miln, A.M. 8vo. 31 pages. Price 1s. Carlisle, Thompson. 1794.*

VERY different is the spirit of this discourse from that of many of those fulminations of divine vengeance against the french nation, which have been poured forth from the pulpit, with what consistency we need not say, by professed ministers of the gospel of charity and peace. The writer traces, chiefly from scripture history, the ancient rise and progress of war, and describes, in detail, the grievous calamities, which war introduces both into public and private life. In conclusion, he expresses in explicit terms his disapprobation of the present war, and declares his decided opinion, that no advantages are to be expected from it, and that we have no right to presume upon success from the vices of our enemies. The discourse is written with considerable strength of thought and fluency of language.—There is so much truth in the picture, which the author draws of the present state of this country, that we shall make no apology for laying it before our readers. P. 26.

' The voice of distress is daily sounding in our ears. Our commerce is interrupted, and there is a stagnation to our trade. Our manufactories are decreased, and the wonted demands for their

their goods are much diminished. Returns for the produce of the country are slow and precarious; owing to this, the merchant can neither do justice to himself nor creditors. Our jails are crowded with the indigent and unfortunate. Thousands of looms are standing still; and numbers of the laborious and most useful part of mankind, no longer able to maintain themselves and families, are obliged to go into a foreign land in quest of food and raiment, or to enlist into a service which nothing less than necessity could have compelled them to do. In short, into whatever part of the island we travel, we either see or hear of scenes of accumulated misery and distress.'

P. 27. 'There has been for some time past, such a collision of political opinions, as has produced a violent party spirit, which has always been found the great bane of society, by giving scope to the exercise of vindictive power; throwing dangerous temptations in the way of the naughty and unprincipled; and dissolving the ties of friendship and good neighbourhood. On the one hand are the supporters of prerogative and royal power; with whom are united the abettors of the war, and votaries of the present administration. These, by the increase of their influence and power, are the preponderating body in the scale; whilst the only one that can counterbalance them, is now become so light in the scale, that its weight is almost an evanescent quantity.—There is another party, and its number is not small, whose principles and opinions are widely different from the former; and though they are called by the zealous partizans of power, *sedition* and *disloyal*, yet they may be more properly denominated *discontented*. Some of this description, for publishing their sentiments with openness and freedom, have been crushed by the iron hand of rigorous law, and are greatly pitied, as victims of a cruel and iniquitous prosecution: while others only murmur, but their murmurs though silent are nevertheless sullen. Doubtless, from what the nation has already suffered, the complaints of the people are increased, and mixed with a peculiar degree of acrimony. They see and feel many grievances, which they wish to have redressed. Their taxes are a heavier yoke than they can well bear: but the payment of them is a less galling consideration, than the ways and means by which they are expended. They consider it a hard load upon the public, that so much of its wealth should be squandered away to people, who neither by talents of body or mind are of any service to their country; but like locusts fatten on the sweat and labour of the useful and industrious. They think it harder still, that the insatiable demands of faithless and ambitious powers to support their own quarrels, should serve as a drain to convey from this island that immense treasure, which if kept at home and properly employed, could make thousands of families comfortable and happy, who at present are struggling not for the comforts, but for the very necessaries of life. They are alarmed at the extension of judicial power, and the encroachments now making on that constitutional liberty, which their forefathers purchased at the expence of their blood. They are concerned for the *liberty of the press*, which, by

by the best and wisest men, has always been considered the great bulwark of civil and religious liberty.'

The grand catholicon, as Mr. M. justly remarks, for all these evils, is a reform of parliament; but how this powerful remedy is to be obtained, is a question which may perplex the wisdom of the most able politician, and alarm the fears of the firmest friends of freedom and their country.

M. D.

ARCHITECTURE.

ART. XV. *Designs in Perspective, for Villas in the ancient Castle and Grecian Styles.* By Robert Morison. 6 plates. Plain 10s. 6d. Coloured 15s. 1794.

MR. MORISON, in a short introduction, traces our modern architecture to two grand sources: the ancient grecian, and the ancient castle style, in the latter of which the gothic is sometimes included.

'The foederal system,' says he, 'which pervaded and for many centuries governed all Europe, introduced the castle style of building, as a necessary consequence of its martial spirit, which rendered the habitation of every chief literally a castle, or place of strength, to which his vassals might fly for refuge in times of danger; for this purpose the situation was generally upon some rocky eminence, which by its difficult access, might prevent any sudden attack from the enemy, and by its commanding appearance secure the respect of his adherents: defence being the chief object, towers and battlements (from which they might with safety annoy the assailants) became the principal ornaments of these buildings; exactness of symmetry often gave way to local necessity or convenience, yet the vestiges of rude grandeur still visible in their ruins, afford convincing proof how well they were adapted to the purpose of the proprietor.—So powerful is the impression made by these venerable fragments, even at this day, that many through choice imitate that style, which was the mere consequence of necessity; and where the country is bold and mountainous, a composition of this kind corresponds with the surrounding landscape, and adds greatly to the picturesque effect of the whole.'

'But when cultivation had changed the rude neglected plain into a verdant lawn, adorned with all the varied imagery which wood and water can bestow, the mild beauty of the scene, naturally induced the proprietor to leave the bleak summit of the rock, and fix his habitation in the bosom of the smiling plain—a more refined species of architecture was now required to suit the genius of the place, and the delicacy of the grecian orders was called in to embellish and complete the picture. This country is indebted to Inigo Jones for the nearest approach to the antient simplicity, from which many of his successors soon deviated, and giving way to the luxuriance of their fancy, endeavoured to form a new and cumbrous system, by blending the two opposite styles,

from

from which heterogeneous mixture, many large and costly fabrics have done but little honour to the national taste.'

Comparative elevations, in the different styles alluded to in the preface, are formed from the same plan, in order to contrast that rude magnificence which peculiarises the ancient castles, with the delicate simplicity admired in the grecian structure; but the six designs here given are on far too expensive a scale, for any other than men of large, and overgrown incomes, being calculated at from eight to nineteen thousand pounds each. We would recommend it to the artist to confine his views principally to such buildings as are adapted to the middling, and more numerous classes of society.

s.

NOVELS.

ART. XVI. *Edward de Courcy, an Ancient Fragment.* In two Volumes.
12mo. 364 pages. Price 6s. sewed. Lane. 1794.

For what reason this tale is introduced to the public under the improbable pretence of it's having been drawn up from an ancient manuscript, found in a cavern in the isle of Anglesey, we cannot conjecture. The piece will not, under this disguise, the more easily pass for the genuine adventures of a hermit: or does it need the feeble aid of such a contrivance, to recommend it to public attention. The sentiments which it is designed to illustrate, and the handsome manner in which it is written, are of themselves sufficient recommendations.

It is the writer's professed design, to exhibit such a sketch of the state of this kingdom, with respect to civil and religious liberty in former times, as may furnish a contrast to what he deems their present flourishing condition. The period, at which the supposed events take place, is towards the close of the 14th century, in the reign of Richard II. The fictitious story, which is blended with some of the leading facts of real history, describes Edward de Courcy, nephew of the duke of Norfolk, a youth of rare accomplishments and merit, as meeting with cruel obstructions to the completion of his union with Ethelinde, the daughter of a neighbouring earl, through political jealousy, and priestly intrigue. The incidents are few, but interesting: and excepting, certainly, the idle tale of the duke of Norfolk's prophecy of England's future prosperity—excepting, also, perhaps, some of the romantic circumstances in the story of Ethelinde—they are such as may be easily supposed to have happened. The character of the generous duke of Norfolk is well contrasted with that of the base and cruel earl of Belmont; de Courcy is noble and magnanimous; and Ethelinde has a mind capable of exercising a considerable degree of fortitude, but liable to be overpowered by superstition, or misled by priestcraft. The sentiments are throughout just and liberal; though, perhaps, not exactly such as would have been expressed even by a Wickliffite at so early a period; and the whole piece is correctly and neatly written. The author is evidently a decided enemy to tyranny, both civil and spiritual, but particularly points his reflections against the latter.—The following succinct account of the causes which united to increase the civil power of the church, put into the mouth of a follower of Wickliffe, we shall quote as a specimen of the work. Vol. II. p. 61.

'The

• The union of church and state under Constantine the great, tended to procure the clergy both wealth and influence. But we are now speaking of the western church exclusively, the commencement of whose grandeur may reasonably be dated at the removal of the seat of empire to the Thracian Bosphorus by the forementioned prince. Rome politically fell when Constantinople rose, and the ecclesiastical influence increased, in proportion as the civil authority was less energetic, yet neither the bishops or pastors of that church had then any other power than that which is founded on virtue or intrigue—they had no civil jurisdiction, much less was the idea of supremacy annexed to the see of Rome; on the contrary, the precedence was claimed by the patriarch of Constantinople. The several disputes in which the church was divided on speculative points of religion, ended at last in a total separation of the greek and latin churches, which circumstance I consider as highly advantageous to the ambition of Rome, who, by means of that schism, became avowedly the head of a distinct church.

• It was long after this, however, that any thing like sovereignty was affected by that metropolitan; yet in regard to wealth, the see of Rome seems to have been early an object of envy and competition. “ Make me bishop of Rome, (said a certain pagan, in the fifth century) and I will be a christian.”

• The donation of Constantine, and of considerable estates in more than one country, had already enriched it. During the incursions of the goths, vandals, and heruli, the popes were the comforters—the fathers of their distressed people, and if the public desolation added nothing to their temporalities, it unquestionably did to their influence and authority.

• But I apprehend the establishment of the lombard kingdom in Italy, was more immediately favourable to the temporal power of Rome. That city was never under the dominion of the lombards, nor could it actually be supposed under that of Constantinople, where scarcely the shadow of the imperial dignity remained.—Here then was the period for the popes to become substantially the sovereigns of their people, even while acknowledging submission to the greek emperors; for an empty homage paid to a distant lord, might very well comport with a real independance, supported by the influence of the sacred office.

• At length pope Stephen, by pretending a commission from the apostle Peter, had the art to engage Charlemain in his interest. That free-booter, and scourge of mankind, passed the Alps, seized on the whole exarchate of Ravenna, then in possession of Astolphus, king of the lombards, and made a present of it to the holy see. From this time the popes became apparently, what they had long been in reality—the sovereigns of a large territory in the finest country of the world. It seems as though this northern conqueror had been raised up on purpose to establish the power and grandeur of the roman hierarchy; as he extended his conquests, he added to her communion, as if employed in subduing nations, only to enlarge her influence. The whole body of the clergy establishing themselves in the several kingdoms of Europe, were gratified by an uncontroled authority, of which Rome was the source. The ignorance of the age, which it was their interest to encourage, daily added to their riches. The keys of St. Peter, lodged in the holy see, could at all times unlock the coffers of the laity; and it

it was usual for people, at death, to bequeath estates to the church, the more effectually to secure the repose of their souls. The bishops and abbots were become temporal lords—some have possessed twenty thousand vassals, which they not unfrequently led to battle, in order to depose a prince with whom they were dissatisfied, or to favour the pretensions of one who should be more devoted to their interest. The power of the supreme pontiff to dispose of crowns, is a doctrine which could only be promulgated in the very zenith of mental darkness, nor was it avowed 'till the corruptions of christianity had so completely plunged the world in superstition and credulity, as to render it ready to receive the monstrous tenet, by which the kings of the earth are become merely deputies or viceroys of a priesthood, which, in effect, constitutes the supreme power that directs all human affairs. But I stop here to pause with wonder and amazement, on the train of events which have given birth to a species of despotism, unknown before, and inconceivable by the human intellect, did not facts evince too clearly its existence. Conquerors have subdued men, but the bishop of Rome only has had the address to enslave both body and mind."

ART. xvii. *Lucy: A Novel, in three Volumes.* By Mrs. Parsons.
3 Vols. 12mo. Price 9s. sewed. Lane. 1794.

If the merit of a novel be measured by it's power of exciting surprise, the tale now before us may be entitled to a certain share of commendation. With respect to some of those qualities, which are expected in this class of writings, it can indeed boast no superior excellence. It's characters are only such as have been exhibited under a thousand different names, in former novels; it's moral sentiments are trite, and sparingly interspersed; in scenical description no extraordinary powers of fancy are displayed; and the language, though well enough adapted to the purpose of narrative, possesses no high degree of elegance, and is, in a few instances, deficient even in grammatical propriety.—For example, ' both *him* and *the lady* were dragged out : ' ' they had just *fall*: Oh! that I could *lay* in the same grave with him.' The story, however, has a sufficient variety of wonderful incidents to fix the reader's attention. The first volume, especially, is abundantly romantic. Lucy, the heroine, an exposed orphan, is brought up in a deserted castle, at a distance from all human intercourse, except that of Mr. and Mrs. Butler, her supposed father and mother. At sixteen years of age, deprived by death of both her protectors, she is left in perfect solitude, without any other support than the milk of her cow and the produce of her garden. The description of the incident which provided her with a new protector will be a favourable specimen.

Vol. i. p. 70.—' Lucy kindled a fire, and eat her solitary dinner; she milked her cow, walked by the sea side, returned to her garden, snatched a look at the grave of her departed friends, and retired to bed. For three or four days she regularly pursued this method of filling up her hours; but at length she grew tired of having no one to speak to, no one to consult; her task became heavy, her mind languid, her walks tiresome, she was disgusted, and unhappy.'

' One day, after her morning's employment was finished, seated melancholy at a table, it darted suddenly into her mind, that she would examine those long and dark passages; a new idea was a relief to her thoughts;

thoughts; she started up with alacrity, took her tinder box, some candle, and taking the key, which led to them, hastily opened the door, kindled a light, and walked on for some time, not seeing three yards before her. She felt the cold damp very sensibly, she was chilled, her clothes grew wet, the candle gave but a feeble light, she walked with caution, and felt a kind of terror, to which, till then, she had been a stranger. After walking a considerable time, she seemed to be descending, and presently after a door impeded a further progress. She held her light to it; there were no bolts, no locks, yet still it was a door, and must, she thought, be fastened on the other side. She beat against it, a hollow sound followed, and soon after she thought she heard a kind of rustling noise. She listened, again she heard something move. She stooped forward to the door, and knocked her candle out. vexed, and a little fluttered, she put her hand in her pocket for her tinder-box: alas! how great was her disappointment! In the hurry with which she lighted her candle, she left it behind her! No words can express her vexation! She looked around, all was total darkness; directing her eyes accidentally towards the door, she thought there was a gleam of light appearing through a crack on one side; she bent towards it, and, to her utter astonishment, discovered the figure of a man with a long white beard, and a kind of blanket wrapped round him. He stood facing the door with a small lamp in his hand. She involuntarily shuddered; a thousand terrors, with which she had hitherto been unacquainted, darted into her mind; she trembled, and scarcely breathed; she thought of the cruel and wicked men Mr. Butler described, yet what could a wicked man do there? Was he alone, or had he companions? Tormented with doubts and fears, she still kept an eye upon him. He also seemed to listen, and, whilst she was considering whether she should venture to knock, both himself and light suddenly disappeared! Inexpressibly shocked, she in a moment recollects Mr. Butler had been told the castle was inhabited by evil spirits. Who, or what are these evil spirits, thought she, wicked men? If so, certainly this is one, and I had best return. A kind of chill horror crept through her veins as she sought to retrace her steps in the dark; she had no clue to guide her, but believed it to be a straight passage. She walked on with care; she grew very tired, but supposed that arose from not seeing her way, and going so slowly. As she advanced, with extended hands, she found the passage grew narrow, and, in a few moments after, her head struck against something that impeded her from walking upright. She was now sensible she was in a wrong direction, and stood for a moment irresolute, whether to return or go on. Not acquainted with any artificial fears, nor accustomed to hear any stories, that inspired terror from supernatural causes, her only apprehensions arose from a supposition that she might go on wrong till she could not recover her way back; still curiosity suggested, that this passage might lead to another part of the castle, and that she must soon see the light. Young minds easily flattered themselves with believing, that what they wish for must be a reality, and therefore Lucy absolutely crept on her knees for many yards, until by her hand she felt greater height, and very soon was able again to stand erect. She heard the gushing of waters, and began to fear she might suddenly tumble into them; but in a few moments her fears were done away, a glimmering day-light appeared, the cave or passage

again

again grew so very low, that once more, upon her knees, she followed the light, and, after creeping for about ten minutes, to her infinite joy and surprise, she came through a small opening, under a little projecting hill, to the sea-side, which were the waters she had heard. It may easily be conceived that, after travelling so long in darkness, she was delighted with a view of the light, and knowing she was not at any great distance from the castle; but she was so excessively fatigued, that, by the time she arrived there, she was extremely glad to throw herself on the bed for the remainder of the day.

P. 77.—⁴ The following morning her impatience carried her early to the passage, taking care to secure her tinder-box, that she might not again be subject to the inconvenience of being in the dark, and resolved within herself to knock loudly at the door; but should the old man make no reply, nor give her entrance, she would then search the wood.—Better acquainted with her way, she went on boldly until she came to the door. Here she paused for a moment, minutely examined it, but could discover no appearance of hinges, or any signs that it ever was opened, the cobwebs hanging thick upon every part. She listened, but all was silent. She then gathered courage to knock smartly against it. No answer was returned. She looked through the crevice, all was dark; vexed and disconcerted, she repeated the noise, but to no purpose, for neither could she hear or see any thing, though she remained near half an hour at the door. How mortifying to her curiosity! She turned at length reluctantly from it; but in turning discovered two openings, one below the door which inclined to the right, and the other to the left, higher up, which latter was the one she had, in mistaking the way, gone through the preceding morning. Pleased at this discovery, she walked boldly on along the passage to the right; it had several windings and turnings, and was in some places so very narrow, that, slender as she was, it gave her no little difficulty to press through them; but what will not inclination and perseverance accomplish! As she advanced, in a very narrow part, the walls quite wet and dripping, the bottom had so much water running, that in some places she found her haste impeded, by being compelled to step very carefully to avoid the wet.—Nothing, however, repressed her curiosity; her light was the only thing that gave her concern, for the damps and closeness of the place occasioned it to burn very feebly, and was indeed of very little use to her. As she was proceeding on she thought a kind of murmur struck her ear; she stopped, and was convinced it must be a distant voice reading. She went on, the sound was imperfect, she returned a few yards back, and heard it more distinctly to the right. There was no appearance of any door; she tried repeatedly, going forwards and then returning, and found that only in one spot she could distinguish sounds. Without consideration of consequences, she immediately, in a loud voice, said, “Whoever you are, or wherever you are, help an unfortunate young woman.”

“ Almost instantly, in a very hollow tone, were these words: “ Nothing but misery dwells here.”

“ O then,” replied she, “ I beseech you come to me, I am miserable also; alone, and without a friend on earth.”

“ The voice answered, “ Go back to the wood, there are the ruins of a grotto, wait there, you cannot proceed, there is no passage.”

“ This direction at first puzzled her. “ Go back to the wood.” After a moment’s pause, “ Surely,” said she, “ this path I am in leads to the wood; it would be madness to go back to the castle.” Pursuing this idea she walked on, and at length saw a faint appearance of light. She now ascended a rising ground for some time, and so close were the walls, that she began to fear she had mistaken the advice, and should not get through. It is most certain, a person less delicate than herself could not have done it; however, a mind determined is not easily baffled, and therefore, after a good deal of up-hill labour, she came out through a narrow and low hole, into a part of the wood she had never seen before. Standing some minutes to recover herself, she looked round, but saw no ruins, no appearance of any building. She walked slowly on, and the under-wood being thick was rather troublesome, for she saw no path. At length, to her infinite joy, she discovered a rude parcel of stones and turf upon a rising ground; thither she speeded, and found this place commanded a view of the sea and the turrets of the castle at a great distance.—Being extremely tired she seated herself on a stone, anxiously expecting the old man, who in a moment was at her side, without her observing his approach. His venerable appearance struck her with reverence. She arose, but before she could speak, “ My good child,” said he, in the voice of kindness, “ what adverse fate has thrown you into a situation so deplorable? From whence do you come, or how have you lost your way?”

“ Ah, father!” answered she, involuntarily, “ I live here—I came from yonder castle—my best, my only friends, are dead—I belong to nobody—I am a stranger to the world, and know not where to go.”

“ Poor young creature!” exclaimed he, “ so early acquainted with sorrow, so soon deserted and exposed to misery! Come, my child, trust yourself with me, a man of sorrows also; but I may yet have the power to serve you.”

In the sequel Lucy is discovered by a neighbouring youth, who, being enamoured of her charms, entices her from her cell, and lays a plan for her ruin.—The history of her escape from this snare, and from other plots against her innocence, and of a subsequent virtuous attachment, which, as usual, after many difficulties and embarrassments, terminates in a happy marriage, forms the main business of the tale.

Other subordinate adventures are introduced, but all in connection with the leading story. The novel, if not deeply affecting, may afford a few hours agreeable amusement, without leaving any injurious impression upon the mind of the reader.

ART. XVIII. *The Necromancer: or the Tale of the black Forest. Founded on Facts. Translated from the German of Lawrence Flammenberg. By Peter Tentholt. In two Volumes. 8vo. Price 6s. sewed. Lane. 1794.*

To those who are pleased with tales that ‘freeze the blood,’ and harrow up the soul, the Necromancer will afford a delightful treat. It tells of haunted towers, and gloomy cells, where nocturnal noises are heard, and nocturnal sights are seen; of ‘goblins damn’d’, that at the midnight hour revisit the abodes of men; and of phantoms of the dead and the living, called forth by the necromantic art, before the wondering eyes of mortals, chilling their souls with horrour. With such

Dreadful tales does this work abound; and they are related with such variety and minuteness of horrid description, that to readers of delicate nerves the perusal might be too hazardous, did we not out of pure humanity perform towards them the charitable office of honest Bottom in the play, and 'for more better assurance, and to put them out of fear,' tell them that the ghost is not a ghost, but true and real flesh and blood. The wonderful stories told in the first volume, which have every appearance of supernatural interposition, are in the second explained to be nothing more than the ingenious devices of artful villains, who have employed the timidity and credulity of honest but ignorant people, as instruments in executing their plans of robbery and plunder. The strange mysterious events, here related, are said to be founded on facts, the authenticity of which can be warranted by the translator. If the subject should be thought sufficiently interesting and amusing, the public is promised the speedy publication of a still more intricate and wonderful story, exhibiting a long series of similar frauds, perpetrated under the mysterious veil of pretended supernatural aid. The translation, though not without some of those inaccuracies, into which foreigners commonly fall in speaking or writing the English language, is sufficiently correct to be read with pleasure. o.s.

C H E M I S T R Y.

ART. XIX. *A Translation of the Table of Chemical Nomenclature, proposed by de Guyton, formerly de Morveau, Lavoisier, Bertholet, and de Fourcroy; with Additions and Alterations: to which are prefixed an Explanation of the Terms, and some Observations on the new System of Chemistry.* 4to. 56 pages. 4 whole sheet tables. Price 6s. in boards. Johnson. 1794.

THE introduction of a new systematical nomenclature has formed an epoch in the history of chemistry, and has tended perhaps more than any thing to propagate the doctrines of the system on which it was founded. Unquestionably the scheme of designating things by adequate words expressive of their very natures, instead of arbitrary or fortuitous combinations of unmeaning sounds, was in itself grand and truly philosophical: but it may be doubted, whether the science of chemistry, yet in its childhood, be by any means sufficiently advanced for such a nomenclature. It has been urged, that the new system is now embraced by far the greater part of the chemists living: but the true philosopher determines not on the validity of an opinion by counting noses; and we may be permitted to observe, without pretending to decide on its merits, that there are yet men, we will not say of great name, but of great abilities, who hold it highly apocryphal.

Mr. de la Metherie has justly remarked, that the new system, aided by the new nomenclature, may be taught with considerable facility: and, as it pretends to account for every thing, and does indeed account for almost every thing, in at least a plausible manner; the fallacy of which, when it is more specious than solid, the pupil is unable to detect; no wonder many chemical teachers have been induced to embrace it, as it saves them trouble, and prevents their appearing deficient in knowledge on any point, before those whom they undertake

to instruct; the fear of which has undoubtedly great hold on the human mind, though few perhaps are sufficiently conscious of it, even when obeying its dictates. Indeed it has been assisted by every auxiliary, that could be called in to its aid: it has been instilled by gentle infu-
nition, it has been inculcated with dogmatical authority, it has been adorned with all the charms of eloquence, it has been supported by apparently strong facts. Still to the scrutinizing view of the keen observer it has its weak parts; and by some it is believed, that with it certain incontrovertible facts are impossible to be reconciled. Whilst then it remains *sub judice*, it would be prudent, as far as truth is the object of pursuit, to avoid whatever may tend to foster prejudice; and it is much to be feared, that the tiro, who is now introduced to an acquaintance with chemistry through the new nomenclature, will with it imbibe prejudices in favour of the new system, which will not easily be eradicated, should the farther progress of knowledge hereafter prove many of its principles fallacious. The absurdity of several of the old chemical appellations indeed must be confessed: it must be admitted, too, that many were calculated to convey erroneous notions concerning the nature of the things designated by them: but perhaps true knowledge would have been more substantially promoted by a gradual alteration and improvement of these, in proportion as the arcana of nature were unveiled by patient research, than by a precipitate attempt at a radical and thorough reform, whilst the science is uncontestedly in a progressive state. Indeed the new nomenclature, introduced in 1787, has already undergone many variations; different persons have proposed different schemes for its construction; and even the learned gentleman, whose work gave rise to these reflections, has taken the liberty of altering the nomenclature he professes to translate.

But this tract is not merely a translation of the new French chemical terms, with explanations of them, and a brief attempt to defend them against the strictures of Mr. Keir, in the preface to his translation of Macquer's Dictionary: beside occasional observations in support of the antiphlogistic system of chemistry, interspersed throughout the work, we have a polemical postscript, in which the author, Dr. Pearson, attacks Dr. Priestley's pamphlet on the Generation of Air from Water *. The experiment of Dr. Priestley was curious, and reiterated till he was convinced, that the whole of the water might have been converted into permanent air: but, unfortunately, he did not think it necessary to mention what quantity of water changed was sufficient to convince him; and hence his experiment is liable to the objection, that no more air was produced, than the water might have contained as air. Averse as we are to pin our faith on the sleeve of any one, we should not be extremely ready to suppose, that very unsatisfactory proofs could carry conviction to the mind of Dr. Priestley: though we could wish, that the Dr. had specified the quantity of water employed, the quantity remaining, and the quantity of air produced, as it unquestionably would have given more satisfaction to his readers. At the same time, we cannot avoid observing, that Dr. Pearson, as he was dissatisfied with Dr. Priestley's experiment,

* See Analyt. Rev. Vol. XVIII, p. 46.

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might have repeated it himself; and thus have overturned the opinion of Dr. Priestley, if it were ill founded, by fact, instead of attempting to undermine it by supposition. Till this be done, whatever may be our conjectures on the subject, our opinions must be founded merely on belief, instead of resting, as they ought, on the certainty of knowledge.

3.

NATURAL PHILOSOPHY.

ART. XX. *A meteorological Journal of the Year 1793. Kept in London.*
By William Bent. To which are added, Observations on the Diseases of each Month in the City and Suburbs. 8vo. Price 1s. 6d. Bent. 1794.

THIS journal was kept on the south side of Pater-noster-row, London, and contains the height of the barometer, temperature of the air, in the open air, and also within doors, the degrees of De Luc's hydrometer, estimated degrees of cloudiness, the direction and force of the wind, and general medical remarks annexed to each month. It is impossible to give any useful account of a register of this kind. The meteorologist must have recourse to the work itself. An instrument to measure the quantities of rain, it may be observed, is essential to the completion of a journal of the weather.

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MEDICINE. ANIMAL ELECTRICITY.

ART. XXI. *A Treatise upon Gravel and upon Gout, in which their Sources and Connection are ascertained; with an Examination of Dr. Austin's Theory of Stone, and other critical Remarks. A Dissertation on the Bile, and its Concretions, and an Enquiry into the Operation of Solvents.* By Murray Forbes, Member of the Surgeons' Company. 8vo. 270 pages. Price 5s. in boards. Cadell. 1793.

In the preface to this work we are informed, that the chief part of the matter which it contains was given to the public some years ago, under a somewhat different title, and without the author's name. At present, however, the author steps forward in *propria persona*, to vindicate his claim to principles, which, as he tells us, 'others, taking advantage of his remaining in the dark, seemed inclined to appropriate to themselves.'

P. viii. 'The author is not endeavouring to pass a plausible fiction on the public. He aims not at the undecorous fame of promulgating a splendid hypothesis, which shall seem well connected in all its parts, while the basis is visionary. His endeavours have been directed to the investigation of truth, which he has studied to sustain by chemical deduction. Reasoning upon established chemical facts comes as near to perfection as any argument that does not rest upon mathematical evidence. The conclusions to which his enquiry leads, are of the first importance, and demand consideration. It is of consequence that they should be confuted or confirmed. His desire is to afford illustration of diseases which were before unexplained, and he does not shrink from a minute discussion of his endeavour. He is earnest to solicit the strictest scrutiny of candid criticism, that he may recede from his

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errors if they can be made evident, or be furnished with opportunities of replying to objections that may proceed from the mistakes or misconceptions of his readers. He does not deprecate, but courts a close examination of the argument, and will acknowledge himself obliged by every comment.'

The principal object, which this writer seems to have in view, is to establish by a kind of experimental evidence the means by which the gravel and gout are produced. An intimate connexion has long been suspected to exist between the two diseases, and the author thinks, that we shall soon be satisfied, that the conjecture has had it's foundation in truth. They are affections, in his opinion, of which the sources are the same, and the differences of which depend ' upon peculiarities in the structure and functions of the parts concerned.'

With respect to the nature of the matter of urinary concretions, we receive not much new information from the labours of our author, who has done little more than relate the experiments of Bergmann and Scheele, with which, however, he does not appear to be perfectly satisfied. We find him indeed in the second section attempting the precipitation of the concreting matter from urine, by means of a stronger acid.

P. 19. ' I collected a considerable quantity of this matter, by filling, every morning, a quart bottle with recent urine, to which was added a drachm or two of muriatic acid. On the succeeding day, when the crystallization was complete, I caused the fluid to be poured off, with care that none of the crystals were lost. The bottle was then filled as before, and the process continued until the inner surface had acquired a thick crust of the adhering matter. By violent agitation with a few ounces of cold water, a great number of the crystals were detached from the glass, and fell to the bottom. The others were separated by means of a feather, and the whole was poured upon a strainer of fine linen, in which, after the water had passed through, there remained about two drachms of a matter in appearance like red sand. This matter, when chemically examined, turned out to be of the nature of urinary concretions. Like the calculus, it was soluble with the assistance of heat in concentrated vitriolic acid. Like the calculus, it united with diluted nitrous acid into a yellow solution, which possessed the properties of communicating red spots to the skin, and of leaving on evaporation a rosy-coloured spongy mass. Like the calculus, it was capable of being combined with caustic alkalis, both fixed and volatile, with lime, with magnesia, and with the pure earth of alum; from all which it was precipitated by every other acid. Like the calculus, it was dissolved by pure boiling water, and in like manner it was deposited in cooling. It would have been difficult for the most accurate chemist to distinguish between the matter of these crystals and that of a real concretion from the kidneys or bladder. The crystals are the specific matter of calculi; the pure concreting acid which forms the basis of urinary concretions. For investigating the properties of that acid, they are to be preferred to the calculus itself, because it is probable, that to a stone in the body, a little of any adventitious matter happening to be contained in the urine may frequently adhere.'

Into the causes of the preternatural separation of the concreting matter, the author next inquires. He here seems to be of opinion, that,

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when there is from any cause a superabundance of acidity in the system, the particles of the lithic, or as he calls it, lithisiac acid, cohere in the body, and form gravel and calculi.

In the third section Mr. F. examines the opinions of the late doctor Austin, respecting calculous concretions. It is well known, that it was the opinion of that physician, that these concretions were formed chiefly from the mucus of the sides of the different cavities through which the urine passed. This supposition, we had occasion to observe in our review of the doctor's work, Vol. xi. p. 416, stood in need of further proof and illustration; and the author of the treatise before us appears by no means satisfied with such a conclusion.

P. 43. ' I have been at pains to prove that the urinary calculus is not mucus, but matter of a very different kind, and the experiments appear fully adequate to that intent. The lithisiac acid, in its simple properties, or in any of its combinations, does not evince the least resemblance to mucus. In all the phenomena from the application of acids and alkalis, there is not a circumstance that can bring mucus to the recollection. The effect of boiling water is strong evidence in regard to the difference. It is not altered in texture by coagulation in a certain degree of heat, nor does it in the end give the consistence of glue, like every kind of animal mucilage. The water receiving from it only a very slight impregnation, is not rendered gelatinous, but remains as thin as before, and even the little that was taken up is deposited in the cold. The solution is incapable of running into the putrefactive fermentation, after the manner of mucilaginous solutions of animal matter. The experiments with magnesia and other earths are equally decisive. Mucus must be admitted to be incapable of combining with magnesia, which, with the assistance of water and heat, is a ready solvent for the calculus.'

The author's farther observations on the doctrine which implies the formation of calculous concretions from mucus, as well as those on the sediments of the urine, have strong claims to notice.

In concluding this subject Mr. F. thinks it unnecessary to adduce farther evidence of the concreting matter being deposited principally from the urine, since a few drops of diluted vitriolic acid, or a few drams of vinegar, added to a little morning urine, will afford satisfactory proof of the presence of lithic matter in it.

In the fourth section we come to the investigation of the causes of the gout; and here also the author attempts to apply his reasoning respecting the lithic acid, but in a much less satisfactory manner. He contends, that, in consequence of the concreting acid becoming redundant in the system, a deposition takes place, which is the cause of the disease in question.

P. 111. ' Gout is a disease proceeding from a redundancy of acid in the system, and that redundancy is connected with the introduction of foreign acids, or the generation of acid in the alimentary canal. It does not follow, however, that acids, employed with much freedom, or produced in the stomach by frequent fermentation, should occasion gout in every instance: the effect will have relation to the natural proportion of lithisiac matter, to the condition of the emunctories, to particular states of habit that may favour or resist deposition and its consequences, and to pre-dispositions to other diseases which may prevail over that of gout. The redundancy of acid may sometimes

times be expended in promoting specific morbid affections of a different kind, to which the constitution is inclined. But there remains to be considered a faculty within the animal economy of counteracting acidity, and of obviating or diminishing the injury that might arise from it.'

In the fifth section, the author very kindly endeavours to set us right with respect to the nature of biliary calculi, and the peculiar uses and composition of the hepatic fluid. After attempting a sort of analysis of the bile, and labouring hard to prove the existence of an alkali in it; the author brings us to the consideration of the particular purposes, which it serves in the animal economy. Here, his opinion is, that it not only corrects acidity, but that its principal use is the ' maintaining a passage through the intestines.' ' When we reflect,' says he, p. 125, ' upon the great length of the canal, its narrowness in particular parts, and cellular conformation in others, the redundancy of its inner membrane, and the villous nature of its surface; the contortions and convolutions which as often require the contents to be carried forward in opposition to gravity, as with the aid of it, we shall see the necessity for some lubricating fluid capable of mingling uniformly with the various matters that pass along, so as to give harmony and greater solubility to the whole, that the particles may be prevented from adhering and accumulating. Such a fluid is the bile, which with the properties of a soap, combines into one smooth and uniform mixture the different kinds of matter with which it becomes blended, and by rendering the surface easy and glib, forwards their descent and expulsion.' Having slightly observed on some other purposes which the bile may serve, Mr. F. comes to the nature of *calculi* formed in the liver and gall-bladder. We here, however, recognize nothing that can be entitled to particular attention, or considered of much importance to the medical inquirer. We see an attempt to re-establish a doctrine, which has been disproved by the satisfactory evidence of actual experiment: but we know it is easy to bring forward something like argument in support of any opinion, however extravagant; and here the author is determined to defend his favourite doctrine of acidity at all hazards. ' The bile,' says he, p. 147, ' by its alkaline principle becomes a guard upon acidity, and as the quantity secreted may vary with circumstances, the effects from acids will likewise be different. Biliary concretions proceed from the same sources as gravel and gout, but these diseases are not of necessity always present in the same habit. Towards the production of every disease there are circumstances of particular pre disposition and peculiar fitness, which co-operate with the prime cause.' Thus, if we understand the author, a prevalence of acidity is the immediate cause of gout, by inducing precipitation of lithic matter, but something else not explained operates as the remote one.

The sixth section contains our author's means of prevention and cure, which, in conformity to his hypothesis, are such as tend to guard against acidity, and counteract or diminish the power of acids when present.

The author concludes with some very general observations on the powers of solvents. In this part of the work we have remarked little of importance; our author appears merely to have gone over the old ground, without suggesting much useful improvement; the field was, however, sufficiently extensive, and required the industry of an inquisitive labourer.

Crumpe's Inquiry into the Nature and Properties of Opium. 59

ART. XXII. *An Inquiry into the Nature and Properties of Opium; wherein it's component Principles, Mode of Operation, and Use or Abuse in particular Diseases, are experimentally investigated; and the Opinions of former Authors on these Points impartially examined.* By Samuel Crumpe, M. D., Member of the Royal Irish Academy. 8vo. 304 pages. Price in boards. Robinsons. 1793.

We are introduced to Dr. Crumpe's observations on the properties of opium, by some judicious reflections on the propriety and necessity of a freedom of inquiry in the prosecution of medical science. It is undoubtedly of importance, to have a proper investigation into the nature and mode of operation of a remedy, the use of which is so very frequent and essential in the removal of a variety of disorders. With respect to opium, though it has been so constantly called to the aid of the physician, there is probably no remedy, which has afforded greater diversity of opinion, or the nature of which has been less understood. This incongruity of opinion, respecting a medicine of such importance, seems first to have led our author to scrutinize and examine the sentiments and notions of the different writers, who have inquired concerning it's effects; the result of which was a suspicion, or distrust, that required to be removed by the decision of actual experiment.

In pursuing this useful inquiry, the author begins by a short account of the natural history of the medicine; from which he proceeds to the enumeration of it's effects when applied to living systems; the analysis of it's component principles; the various theories which have prevailed respecting it's mode of action; the refutation of the opinions of those, who have attributed it's effects to changes induced in the fluids; the discussion of other opinions on the subject; and a detail of that which the author has attempted to establish. The whole is concluded with practical observations on it's pharmaceutical treatment, and use or abuse in particular diseases.

In the first part of the work we remark nothing new as to our author's account of the method of preparing opium. His history of the drug is concise and accurate, and little more could be expected. In the common opium of the shops, Dr. C. thinks one part and a half out of twelve are the full amount of any extraneous addition. That opium has the power of diminishing the sensibility of parts to which it is applied, has been pretty generally believed; but that the diminution of sensibility was preceded by any inflammatory or stimulant action, has not only been doubted, but even denied, by many physicians. The experiments of our author are, however, directly in proof of a state of action taking place previous to the state of diminished sensibility.

The effects of opium on the state of the pulse are well described, and rendered pretty certain by the variety of experiments, which have been instituted by the author. p. 36.

These experiments, and the authorities above quoted, seem sufficiently to evince, that the primary effect of opium on the pulse is to accelerate and render it fuller; and we can only account for the mistake of those who maintain a contrary opinion, by supposing that they neglected to examine the state of the pulse shortly after the opium had been taken, attending only to the ultimate changes it underwent; and this supposition will receive further confirmation from considering, that the only favourer of this opinion, who, as far as I know, has given

given a particular detail of any experiments in its support, has totally omitted any account of the state of the pulse during the first half hour*; although, as sufficiently appears from those above related, its frequency is, during that period, more augmented than during any other, and indeed in a shorter time than has been generally imagined. After this increased frequency of pulse has continued for some time, it again becomes slower; and this change, as may be observed in the eighth experiment above stated, and as I have remarked in many others of a similar nature, is frequently *very sudden*. The number of pulsations, in a given time after this change has once taken place, continue to diminish, and at length, if the dose has been any way considerable, fall far short of the natural standard of health; the difference in this respect being generally proportioned to the quantity of the medicine which has been taken, and the consequent increase of quickness occasioned by it in the heart's pulsations. If the dose has been so great as to induce death, intermissions in the pulse have been generally remarked before that event took place.

* With the increased frequency of pulse, the heat of the body is, as abovementioned, somewhat augmented, at least in all my experiments I found this to be the case, if I could judge by my own feelings, and it was sometimes attended with flushings of the face. I could perceive little alteration in the respiration, except the dose had been considerable; by such it was in the end rendered somewhat laborious. Those who have had an opportunity of remarking the symptoms which preceded death from an over-dose, have observed it slow, stertorous, and laborious.

The natural functions also are much affected by opium. From large, or frequently repeated doses of this medicine, the appetite and digestion are impaired, and vomiting not unfrequently produced. The intestinal discharges are either diminished or suppressed. Secretion and excretion are also impeded in all parts of the system except the skin, from which there is evidently an increased discharge.

In inquiring into the component principles of opium, our author has strictly avoided any analysis by means of fire; the products obtained in this way, in his opinion, having no similarity to the principles naturally constituting vegetable substances. The method which he has followed is that by distillation with water, and the application of different suitable menstrua. After drawing nearly the same conclusion with Dr. Alston respecting the gummy, resinous, and indissoluble matters of different specimens of opium, which is, that in twelve parts of *OPIMUM officinarum*, there are five of gum, four of resin, and three of earthy feculencies; the following positions are laid down. p. 85.

1. Opium is composed of a gum, a resin, an essential salt, and of earthy indissoluble impurities.

2. The quantity of gum and resin is nearly equal; the proportion of the salt very inconsiderable; the earthy impurities amount to three parts out of twelve.

3. The gum, when perfectly separated from the resin, is divested of the peculiar properties of opium, possesses no degree of astringency, but retains the whole of the bitterness of the medicine.

* Bard. *Dissertatio Inauguralis de Opio*, Edinburgi edit. an. 1763.

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4. The resin is of two kinds, one more fluid, fixed in the heat of boiling spirit of wine, but capable of being volatilized in that of boiling water, especially if it be continued for a considerable length of time; the other portion is more fixed, and not capable of being elevated by any continuation of boiling water heat. The resinous matter is void of bitterness, but possesses as well the whole of the astringency of the medicine, as of the peculiar and narcotic properties for which it is celebrated. The activity of the resinous matter seems to be destroyed by the heat necessary to its elevation, as the distilled water of opium is perfectly inert.

5. The small portion of essential salt which opium contains, is analogous to that of other vegetable substances, and possessed of no peculiar properties.

6. Whether it be occasioned by the presence of the saline matter, or by the attraction between the gum and resin, the union of both is so strong, that the resin cannot be perfectly separated from the gum by the action of different menstrua.

7. Any such separation of the component parts of the medicine, is of no use whatever in medical practice.'

In our author's view of the different opinions of writers respecting the manner in which opium operates, he appears to have confined himself to a short detail of their sentiments, and arranges them in three classes: 1. they who suppose it's effects dependent on the changes induced on the blood; 2. they who imagine it to act upon the living principle as a sedative, or sedative and stimulant conjointly; 3. they who attribute to it the properties of a stimulant only. The first of these positions is combated with great strength of reasoning and perspicuity of argument, and it's falsity demonstrated by a series of well conducted experiments. Afterwards the Dr. examines the other suppositions respecting the action of this drug, and ultimately refers it's operation to the living solids alone. The arguments used by our author in proof of the nature of the vital solids of animals, as well as the action of stimulants on them, are probably just, but by no means new. They are to be met with in some of the writings of Dr. Cullen, though often vaguely employed, but of the brunonian doctrine they form the basis and chief pillars of support. These valuable materials have been laid hold of by our author, with the utmost fairness and propriety, in order to pave the way to an explanation of the *modus operandi* of opium. From the analysis that has been made, it evidently appears, that opium cannot be separated into any two principles possessing the opposite qualities of stimulant and sedative. The question therefore to be determined is, which of these properties opium possesses. In support of it's effects originating solely from a stimulant property, the author's reasoning is strong, and deserving of attention.

P. 169.

Whether opium is possessed of stimulant properties, can only be determined by considering the effects it produces when applied to the living system; and that it really does exert such a power upon the body in a state of health, will be evident from the enumeration of its effects in the second chapter. It will there be found, that, applied to the tongue, its taste is pungent and heating; dissolved in water, and poured into the eye, it induces pain, heat, inflammation, and increased secretion from its glands; applied to excoriated and inflamed parts,

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it proves painful and irritating ; dropped on the hearts of animals, it accelerates their motions, or rouses them into action if they have previously ceased to vibrate ; and taken internally, it quickens and strengthens the contractions of the heart and arteries, increases the heat of the body in general, augments perspiration or induces sweat, excites a disposition to venery, and gives temporary vigour to body and mind. Such are the *primary effects* resulting from its partial or general operation on the body in a state of health, and such can be the consequences of stimulant power alone. That it shews manifest signs of the same property when operating upon the system in a diseased state is equally evident. In the latter stage of typhus fever, attended with delirium, *subsultus tendinum*, and other systems arising at that period from the great debility of the system, like wine, the volatile aromatic spirits, and other stimulants either alone or in conjunction with them, opium has the most salutary effects. Of this the most respectable authors and practitioners have described and witnessed a variety of instances. In intermittent fevers it has frequently prevented the recurrence of a paroxysm, when given before its expected approach ; or even when exhibited after its commencement, it moderates its violence, and brings it to a speedy and easy termination ; in these effects resembling the volatile and ammoniacal salts, aromatics, and many other stimuli, which have so frequently been prescribed with similar intentions and event. In the confluent small pox, where a weak and quick pulse, flat and watery pustules, pallid skin, and other similar symptoms, denote a considerable degree of debility present, like wine and other cordials it is strongly indicated, and frequently produces most desirable consequences ; and in a variety of spasmodic affections it is, as well as other stimulants, a remedy of acknowledged efficacy.'

In further aid of this opinion, not only the testimony of the sagacious and accurate Sydenham is adduced, who has said, *et praefatissimum sit remedium, cardiacum unicum pene dixerim* ; but likewise proofs from the writings of Cullen, Haller, Huxham, Wall, and Campbell, stand forth in support of the fact, and add considerable weight to the reasonings of the author.

What has been called the sedative effect of this remedy, Dr. C. explains on the principle of it's inducing a state of insensibility, or indirect debility, in the system. On this subject we must observe, that the author's language is somewhat ambiguous, and probably liable to objection, when he talks of the 'stimulant power being suddenly exhausted ;' it is evidently the capability of receiving action in the system, or excitability, that is exhausted.

On the method of purifying this remedy, the author's observations are judicious, and deserve the consideration of the apothecary. The general remarks on the administration of opium seem also equally just, and prove Dr. C. to have thought upon the subject. In the author's reflections on the use and abuse of opium in particular diseases, we have observed nothing new, or that has escaped the notice of other physicians. There appears in this part of the work a mistake, which the author has probably fallen into by quoting from memory. In speaking of the uses of opium in pneumonic inflammation, he mentions the recommendation of it by De Haen, Huxham, and a Dr. Hamilton of Ipswich. It was however a physician of the same name

at Lynn Regis, who, in a paper in the ninth volume of *Medical Commentaries*, advised the use of opium in conjunction with mercury, after bleeding, in cases of an inflammatory nature. It is our duty also to inform Dr. C., that he was a physician of reputation, and whose name might have been quoted without the diminutive particle, which has been placed before it.

We shall take our leave of Dr. C. with recommending his work as a publication containing much useful information, many judicious observations, and a series of well conducted experiments.

ART. XXIII. *Experiments on the nervous System, with Opium and metalline Substances; made chiefly with the View of determining the Nature and Effects of Animal Electricity.* By Alexander Monro, M. D. Professor of Medicine, Anatomy, and Surgery, in the University of Edinburgh, &c. 4to. 43 pages. Price 3s. Edinburgh, Bell and Co.; London, Johnson. 1793.

THOUGH much has already been done by different, able, and ingenious experimentalists, with a view to determine the peculiar nature of animal electricity, and to ascertain the laws by which its very extraordinary effects are regulated and brought forth; a great deal still remains to be accomplished, by the industry and assiduity of the physiologist.—Of this kind, therefore, is the nature of the investigation, which the learned professor has undertaken in the work now before us. He informs us, in the introduction, that some time since he had made experiments on the subject, but not sufficiently numerous to afford satisfactory conclusions. The inquiry has been still further prosecuted, and we have here a summary of the chief circumstances, which have been observed by the author, with his remarks and comments upon them.

It has been the unfortunate lot of frogs, in this as in many other instances, to become the chief victims of our experiments, which is certainly a circumstance much to be regretted, but cannot probably be obviated; for if animals of this, or some other class, were not to be subjected to experiment, it would be impossible in many instances to improve our knowledge of the laws of animal life, and that important branch of science must for ever remain involved in obscurity.

The professor begins his inquiry by examining into the nature of the circulating and nervous systems of frogs; an account of which, as they may not be understood by the generality of readers, we shall subjoin. p. 6.

' Their heart consists of one auricle and one ventricle only, their aorta supplying their air vesicles or lungs, as well as all their other organs; and, of course, their venæ cavæ return the blood from all parts to the heart. The ventricle of their heart contracts about sixty times in a minute; and the purple colour of the blood which is seen within it, disappears after each contraction, or the blood is entirely expelled by its contraction. For upwards of an hour after cutting out its heart, a frog can crawl or jump; and, for upwards of half an hour longer it contracts its legs when the toes are hurt, though not with sufficient force to move its body from the place where it is laid.

* Their

‘ Their encephalon consists of brain and cerebellum, each of which, on its upper part, is divided into two hemispheres; and, below, they are conjoined by thick crura, which form the medulla oblongata and spinal marrow, both of which are proportionally larger than in man, and more evidently consist of two cords. There are nine true vertebræ; and at the sixth of these, the spinal marrow terminates in the cauda equina. The sciatic nerves are formed by three pairs of nerves, sent out below the seventh, eighth, and ninth vertebræ, and by one pair from the os sacrum. A nerve, resembling our great sympathetic nerve, passes downwards from the abdomen into the pelvis.’

It is generally known, that in warm blooded animals, if the nerves which terminate in muscles be irritated after the amputation of a limb, convulsions of the muscles are for some time produced; and that this power is retained still longer in cold blooded animals. It has also been supposed, that, after the nerve has been irritated for some length of time, the effect ceases; something contained in the nerve having been exhausted by the repeated explosions. ‘ Instead of this,’ says the author, ‘ I have found that the time the nerves preserve their power is the same, whether we irritate them or not; or that their energy is not exhausted by irritation, unless the irritation be such as sensibly alters their texture.’ After a few experiments made with opium, the professor draws some important physiological conclusions, many of which he contends are directly in support of opinions, that have been maintained by him long ago, viz. ‘ that the nerves do not receive their energy wholly from the head and spinal marrow, but that the texture of every branch of a nerve is such as to furnish it, or that the structure of each nerve is similar to that of the brain.’ ‘ That opium and other poisons, even after they are mixed with the mass of blood, produce their fatal effects, chiefly and almost solely, by acting on the nerves of the heart and vascular system, and through these affecting the whole of the nervous system, &c.’

The professor, after these observations, proceeds to relate the different circumstances which tend to throw additional light on the nature and cause of animal electricity. He begins this, which is the most important part of the work, by a general detail of the results of various well conceived and judiciously executed experiments, and concludes with a statement of the particular facts which they tend to establish. This part of the tract is managed with ingenuity and address, but in the matter we have not met with much that can be considered as new. Indeed, the ground had been pre-occupied by other experimenters, deficient neither in industry nor abilities. The inquiry is, however, extensive, and will probably demand the united efforts of various labourers!

The resemblance of the fluid put in motion by the application of metalline substances to one another, and to animal bodies or water, agrees with that of the electrical fluid, according to our author, in the following respects. p. 38. ‘ It communicates the sense of pungency to the tongue. It is conveyed readily by water, blood, the bodies of animals, the metals; and is arrested in its course by glass, sealing-wax, &c. It passes, with similar rapidity, through the bodies of animals. It excites the activity of the vessels of a living

a living animal, as the pain it gives, and hemorrhagy it produces seem to prove. It excites convulsions of the muscles, in the same manner, and with the same effects, as electricity. When the metals and animal are kept steadily in contact with each other, the convulsions cease, or an equilibrium seems to be produced, as after discharging a Leyden phial.'

That the nervous fluid or energy is, however, the same with the electrical, or with that set in motion by the application of metalline substances, the professor thinks evidently disproved by a variety of circumstances, many of which he mentions in this part of his inquiry.

His conclusions on the subject are these: p. 42.

' 1. That the fluid, which, on the application of metalline bodies to animals, occasions convulsions of their muscles, is electrical, or resembles greatly the electrical fluid.

' 2. That this fluid does not operate directly on the muscular fibres, but merely by the medium of their nerves.

' 3. That this fluid and the nervous fluid or energy are not the same, but differ essentially in their nature.

' 4. That this fluid acts merely as a stimulus to the nervous fluid or energy.

' 5. That these experiments have merely shown a new mode of exciting the nervous fluid or energy, without throwing any farther or direct light on the nature of this fluid or energy.'

N A U T I C S.

ART. XXIV. Captain Pakenham's Invention of a Substitute for a lost Rudder, and to prevent its being lost; also a Method of restoring the Masts of Ships when wounded, or otherwise injured. 8vo. 59 pages. Price 1s. 6d. Jordan. 1794.

THIS author's contrivance to supply the place of a rudder is of great value to the seafaring world. Its efficacy has been shown by experience, and though it is difficult to give a clear account, without the engraving, we shall nevertheless state the particulars explicitly enough, for any seaman to avail himself of it in case of necessity.

A top-mast is inverted. The fid-hole serves to ship the tiller in, which is secured with hoops from the anchor stocks; the heel forming the head of the rudder. Against the lower part of the mast, so inverted, are placed first the inner half of a jib-boom, next the outer half of a jib-boom, and last of all, a fish, or in a merchantman, her ruff-tree. These being well bolted together with planking on each side, or, if there be none on board, the ship's gang boards, form the tail of the rudder. A pair of anchor stocks, made to fit the top-mast as partners, and secured to the deck, supply the place of the upper gudgeon, or in a merchant ship, the clamps of her windlasses; and the lower part of the shaft is made to pass through the round hole of a cap, the square hole of which being cut out, will fit the stern post, where it is to be firmly secured by hawsers, leading from the bolts of the cap under the ship's bottom into

the hawse holes, and hove well tort. This last appendage supplies the place of lower gudgeons. Pigs of ballast are secured to the lower part of the rudder, in order that it may sink properly into its birth; and the head of the rudder may be made to pass through as many decks as may be desired.

The plan for preventing a rudder from being lost, consists in having a coaming fitted round the rudder hole, and well secured to the deck, and a square fid bolted through the rudder head above the coaming. This, it is expected, will not only save the rudder in case of the iron work being carried away, but serve as an upper gudgeon, by resting on the coaming. This fid will also be of service in keeping a rudder quiet if the tiller be carried away, or for shifting a tiller, or easing it of strain in lying too. For if there be holes bored in the coaming, to receive bolts, or palls, of between two and four inches in diameter, and about fifteen inches in length, according to the size of the ship, these bolts being placed on each side of the fid, when occasion requires, will confine the helm in any position.

Capt. P.'s plan for restoring the lower masts of ships, when wounded, or otherwise injured, is founded on the consideration, that a large part of them is buried beneath the upper deck, and that the greater number of wounds in battle are received in the superior part; he therefore proposes, that the heels of all such masts should be so formed, as to become their heads, by inverting them. The inverted mast, with the wounded part below the upper deck, may be secured to any extent by fishing or easing, not to mention the security afforded by the wedges on each deck.

We can only add our share of approbation, to the honourable testimonies exhibited in this pamphlet. The great utility of these inventions is obvious, and their simplicity, as well as their effectual advantages, are such as display the enlightened observation and ability of capt. P.

v.

TRADE. ARTS.

ART. XXV. *A general View of the Fishery of Great Britain, drawn up for the Consideration of the Undertakers of the North British Fishing, lately begun for promoting the general Utility of the Inhabitants and Empire at large.* By the Rev. John Lanne Buchanan. 8vo. 253 pages. Price 5s. in boards. Kay. 1794.

MR. BUCHANAN, without referring to any authority whatever, assures us, 'that trade and commerce were carried on by the old pelasgians, and after them by the ancient phoenicians, and grecians, with the natives of the Hebrides.' He observes, that as far back as the eighth and ninth-centuries the scots traded with different countries, 'by exchanging fish and other commodities from Perth, Montrose, Dundee, and St. Andrew's, for other necessary articles of consumption, [which they received] from them in return.' He asserts also, that the five western Hebrides were the 'fortunate isles' of the ancients. On these subjects the antiquaries

antiquaries may perhaps demand more satisfactory proofs than he can readily produce; but we are sorry to be obliged to acknowledge, that his observations on the ignorance that prevails relative to a country 'twice larger than Holland,' and the neglect of the great advantages to be drawn from this extensive maritime territory, are but too well founded.

The work itself consists of an historical account of the origin of former fishing companies, and the causes of their declension; remarks on the advantages derived to Holland from her fisheries; an abstract of the act for incorporating the British Society; observations on the errors committed by the present adventurers; a 'modest inquiry' into the expenditure of the public money; and a postscript containing a 'respectful reply to the directors of the royal bounty.'

Mr. B. endeavours to prove, that the new company have been grossly deceived, and misled, by the ignorance of those to whom they have entrusted the management of their affairs. He in particular asserts, that the 'best stations' have not been chosen, and that the means of obtaining the 'best fish' have been entirely overlooked. He terms the Long island 'the true seat of the best fishing upon earth,' and maintains, that the lakes in the Hebrides 'are constantly almost like boiling pots, bubbling with fish.'

'The only probable hopes of recovering the company's affairs from total ruin,' says he, 'is to follow the example of all former undertakers, and immediately turn their attention to the Long isle; and if any part of their capital remains, let it be employed either at the old celebrated station on the side of loch Maddy, in the north west, and at Tarbet in Harris; both these places are equally fitted for the east, and west fishing; loch Maddy and the east loch of Tarbet, command the whole range of the channel and coasts of Scotland, when the herring casts up there; and west loch Tarbet, and loch Maddy can send their vessels in three or four hours to loch Rogue, when the large herrings are drove in, even if a storm blew: besides one vessel from each village might ride out about St. Kilda with a mile long of nets dragging after them, and take 25 lasts of great herrings at every draught, in imitation of the industrious Dutch. Loch Einord, in south Uist, is an excellent station for a rich company; but it is too far south from the sound of Harris, the only passage to the west side. Whereas loch Maddy is just at the entrance of it; and at the same time convenient for all the lochs of Baray, isle of Eriska, loch Boisdale, loch Einord, loch Skipport, on the south side, and east Tarbet no less so; for loch Roudle, loch Finsbay, loch Stockinish, loch Greos Bha, loch Schad Bha, loch Miavag on the south; and loch Seaforth and loch Shell, which encompass a country of twenty miles called the Park, and meet within two miles at both extremities, (a proof of their great extent and safety,) and loch Stornaway, all on the north; and some one or another of these lakes are seldom without herring.'

'On the west of Tarbet, are loch Bun Avhon Eder, loch Miavag, loch Leos Bha, a very safe one, loch Reasort, loch Rogue,

and loch Carlu Bha ; all these open to the large herrings. With these advantages it is morally impossible but the undertakers must succeed, particularly as the great proprietors and people are quite ripe for the undertaking.

‘Independent of the herrings, we have seen many other different sorts of fish, and more than might be mentioned did time permit, that are to be found on the coasts of Long island in the greatest perfection. And as a further inducement, we remark that the article of vivers [provision] is more reasonable here than in other parts of Great Britain. Beef and mutton are plenty and cheap to supply the fishers ; 2s. 6d. for a sheep, and beef in proportion may be had ; and 3s. for the largest and best are reckoned a great price, and the extensive countries of Uist, and Liewis, raise more grain than the present inhabitants can consume. All that is required to make the fishing flourish is, only to make the people free from petty tyranny, and supply them with fishing tackle and boats to work with. Under these circumstances, their little huts would be to them palaces, which they would gradually enlarge and make convenient.’

The author maintains, that those who frequent the Greenland seas might be able to harpoon whales on the west side of the Long island, ‘where they are so extremely numerous, and are seen erected above the surface in pairs, coupling ; continuing in that attitude for several minutes, fastened together by their fins, which supply the place of hands.’

‘Even with a hatchet and sword,’ adds he, ‘Mr. Campbell of Scalpay killed a large one, who had followed the shoal of herrings too far into a narrow creek, where the monster had no room to turn out cleverly on either side ; this he told the author in his own house, and the poor tenantry of Bunavonedar, about two miles from Tarbet, inveigled a large one in their loch, and so confounded the creature that the people took a boat load of blubber off its back, when left by the ebb on a sand bank ; but for want of harpoons were obliged to let it out in that mangled manner, and the large wound in its back, made it very conspicuous among the rest, who were frisking through the large fields of sea, where the body of herring failed.’

According to Mr. B.’s calculation, solan geese, which inhabit St. Kilda, supposing them to amount to no more than 100,000, to reside about seven months in the year in that island, and to devour only five each in one day, destroy no less than one hundred thousand millions of herrings annually ! It is also remarked by the natives, that the smoke of the kelp has greatly diminished the number of fish on those shores, where it is frequently burnt.

Perhaps some readers may suspect the reverend author of exaggeration, when speaking of the fertility of the seas that surround the Hebrides, he affirms, that ‘the failing of a small boat’ is sometimes retarded ‘by the grating of the sharp quills on the backs of the prickly dog fish, upon the keels of a vessel as it sails across them.’ The picture he exhibits of the misery and oppression of the natives is hideous in the extreme ; we lament however, that he perpetually disgusts us in the present, as well as in

in a former publication [see Analyt. Rev. Vol. xviii, pa. 515], by intermingling his own petty resentments, and disputes, with affairs of national importance. He affects much to despise 'the drudgery of the press,' but there has been scarcely a single author in the course of the present century, who has stood so much in need of a little of that very attention, which he ridiculously and presumptuously affects to undervalue.

ART. XXVI. *Letter addressed to Sir John Sinclair, Bart. President of the Board of Agriculture and Internal Improvement. Respecting the important Discovery lately made in Sweden, of a Method to extinguish Fire, with an Account of the Process adopted for that Purpose; and Hints of Means for preserving Timber used either in Houses, or in Ship Building, from that destructive Element.* By Mr. William Knox, Merchant in Gothenburg. 8vo. 32 pages. Price 1s. 6d. Edinburgh, Creech; London, Debrett. 1793.

MR. KNOX, who sometime ago presented sir John Sinclair with a drawing, 'representing the method of shocking corn in the open field, so as to be defended against the effects of bad weather in the want of harvests,' now points out a safe, easy, and cheap mode of preventing magazines, stores, and private houses from being consumed by fire, either by stopping the progress of the flames, or employing an efficacious preventive against them.

The first intelligence of this very important discovery was given to the public by Mr. Von Aken of Orebro, who proved the efficacy of his fire-extinguishing solutions, by an experiment at Stockholm, on the 27th of October 1792.

The treatise, of which the present pamphlet is a translation, consists of a dissertation 'on the constituent principles of various simple and compound solutions for extinguishing of fire, sent to the Royal Society of Arts and Sciences at Stockholm, 13th December 1792. By Nils Nystrom, apothecary in Norrkoping.' A conflagration, which happened in the place of his residence, induced Mr. Nystrom to renew his experiments for extinguishing fires, which had been interrupted on the successful discoveries of Mr. professor Von Aken, who seems to have been the original inventor, and who had demonstrated the efficacy of his method, by experiments on a large scale. Perceiving however, that this 'fortunate, and important invention,' had not been communicated to the public, 'but that one town had been allowed to burn down after another with a careless indifference,' our author was induced to favour the world with a result of his own discoveries.

We shall here present the reader with one or two extracts; previously observing however, that the swedish *kan*, alluded to hereafter, is equal to three english quarts: p. 8.

'As almost all incombustible materials which can be dissolved in, and mixed with water, are serviceable for the purpose of extinguishing fire; hence the idea naturally occurred to me, of trying experiments for that purpose, with such as are least costly, and can be obtained in every situation:—And I have

found buildings naturally susceptible of fire, if fortified with solutions made from such incombustible ingredients, to resist its depredations: Farther, when the water thrown by engines is mixed with such a solution, I have known it to extinguish fires, which broke out in buildings, of the most combustible nature.

‘ Of such solutions, the following are the proportions, to mix with the water, which is thrown from engines for the extinction of fires.

I. The simple solutions are,

‘ 1. 12 kans of the strongest solution of wood ashes, to 100 kans of water.

‘ 2. 8 kans of the finest beat pot ashes, to 100 kans of water.

‘ 3. 10 kans of well dried and fine beat kitchen or common salt, to 100 kans of water.

‘ 4. 10 kans of well dried and fine beat green vitriol or copperas, to 100 kans of water.

‘ 5. 15 kans of the strongest herring pickle, to 100 kans of water.

‘ 6. 12 kans of fine beat alum, to 100 kans of water.

‘ 7. 20 kans of well dried, fine beat, and well sifted clay, to 100 kans of water.

II. The compound solutions are,

‘ 1. 10 kans of a compound of clay, vitriol, and common salt, say $3\frac{1}{3}$ kans of each, to 100 kans of water.

‘ 2. 12 kans of the strongest solution of wood ashes, and fine clay reduced to a powder, say 6 kans of each, to 100 kans of water.

‘ 3. 10 kans of a compound of red ochre, or the residuum of aquafortis, and common salt, say 5 kans of each to 100 kans of water.

‘ 4. 10 kans of a compound of the strongest herring pickle, and red ochre, or the residuum of aquafortis, say 5 kans of each, to 100 kans of water.

General remarks.

‘ The clay and salts ought to be well dried, so that they can be reduced to a fine powder, and in this manner, be immediately mixed with cold water, so as to be dissolved therein. Because to have such solutions continually at hand dissolved in water, requires both very large and tight vessels or reservoirs; which are apt, in length of time, to fail; by which means the solutions are lost.

‘ All these solutions in the above proportions, are equally efficacious for the extinction of fire; nevertheless we are of opinion that the compounds are the surest and most powerful for that purpose.

‘ The efficacy of the solutions prepared as above mentioned, for the extinction of fire, have been proved in the following manner.

‘ 1. If they are mixed with water in the different proportions above stated, and if materials of the most combustible nature are set on fire; such as burning coal, resin, hemp, or tow, chips or deal shavings, oil of turpentine, &c. &c. I have found by

many

many repeated experiments, that such solutions mixed with water in the foregoing proportions, thrown only by a hand engine, are sufficiently powerful to extinguish fires of the most inflammable nature.

‘ 2. In order to be satisfied that materials of the most combustible quality, could be prepared and fortified so as, without the intervention of water, to resist the effects of fire, and not be permitted to kindle; I made the following experiment. I dissolved in boiling water some of my anticomustible ingredients, and made the solution as strong as it was possible to impregnate the water with; I then laid in this solution a piece of burning charcoal, which after allowing to remain therein a few minutes, I took out and dried properly; afterwards I exposed it to the effect of a flame thrown by means of a blow pipe upon it, and I even allowed this flaine to act until I fused therein a piece of bismuth: But strong as the flame was, it had not the smallest effect in rekindling the coal; and when I gave over blowing, the small glowing point I had by constant blowing, impressed or indented in the coal, became instantly invisible.

‘ 3. I laid cartridge paper in this solution, which after being dried, I found impossible again to set fire to, even though held in the flames.

‘ 4. I melted resin, and mixed therewith equal proportions of pulverized incombustible ingredients, which I afterwards exposed to the flames: but found this composition very backward in taking fire, and that when removed from the flame, any fire therein immediately became extinct.

Observations.

‘ Water alone is in some measure an element which possesses the property of extinguishing fire: but as this element is not altogether fire proof, so water is very soon dissipated by the violent action of fire, and converted into smoke or steam.

‘ Hence the great necessity of such ingredients being mixed with it as are found capable of resisting fire: Because these not only pierce through and shut the fire brand pores, but even exclude the action, and obstruct the circulation of the air, and in this manner not only extinguish fire, but also prevent its rekindling or breaking out afresh.

‘ If any one, as occasion requires, finds it needful, to increase or diminish the strength of the above described fire-extinguishing ingredients, the spouting therewith from the water engine, can be managed equally well, and the solution be made of whatever proportional strength is most agreeable; namely, so strong as equal parts: that is to say, one kan of the anticomustible solution, to one kan of water, which mixture can without any obstacle or inconvenience, be thrown out by the fire engine. Further, such solutions can be mixed with the pulverized ingredients, before and after mentioned, and experiments with such mixtures tried.

‘ Again, should any one find that the powdered ingredients clot, or clod, when mixed with too great a quantity of water; this inconvenience can be easily removed by mixing them in a

separate

separate vessel; first, only with so small a quantity of water, as to bring the whole mass to the consistence of paste; after which, by gradually adding more water, one may dilute, and reduce this mass to a proper consistence or thinness, so as to pass through the engine and leather pipes, and that without any danger of choaking or obstructing the action of either.'

The author tells us in an appendix, that the thickness, and the consequent weight of the solutions, are highly advantageous, not only in it's power of extinguishing the flames, but also in the facility with which, during windy weather, it may be directed towards the object.

On the 30th of September 1793, he made a public experiment in the neighbourhood of Norrkoping, upon a house built of old and well dried timber, filled with faggots, and tarred both inside and out. This building was set on fire at the four corners, at one and the same time, and in a few minutes, the whole was completely in flames; the process for extinguishing the conflagration, was commenced with a small fire engine, which in the space of six minutes produced the desired effect. About 28 *kans* (84 English gallons) was the exact quantity of solution expended.

To 'fortify wooden houses against fire' Mr. N. recommends a mixture of equal parts of common kitchen salt, and green vitriol; or equal parts of common kitchen salt and red ochre, or the residuum of aquafortis. With these materials, mingled together by means of boiling water, the walls are to be daubed, the solution being rubbed into the pores of the wood by means of a red hot stone or brick. The same mode, it is thought, may be adopted in respect to ships of war, merchantmen, &c.

The translator observes, that kelp, pulverised chalk, and bittern, which can be produced in this country at a very low price, are admirably adapted to experiments of this kind.

ART. XXVII. Every Man his own Brewer, a small Treatise, explaining the Art and Mystery of brewing Porter, Ale, Twopenny, and Table Beer, recommending and proving the Ease and Possibility of every Man's brewing his own Beer, in any Quantity, from one Peck to a hundred Quarters of Malt. Calculated, by exposing the Deception in Brewing, to reduce the Expence of a Family, and lessen the destructive Practice of Public-house tippling. By Samuel Child, Brewer. 8vo. 19 p. Price 6d. Symonds. 1794.

It is the avowed purpose of the present little tract, 'to serve the labouring part of mankind, and to render their situations more comfortable, by a considerable reduction of their domestic expences.' We are told, that a family, which consumes nine barrels of porter in one year, may save no less than 2l. 10s. by brewing this popular beverage at home; ale, twopenny, and small beer, if produced in the same manner, will prove equally advantageous.

We shall here transcribe the receipt for making porter :

	<i>s.</i>	<i>i.</i>	<i>d.</i>		<i>L.</i>	<i>s.</i>	<i>d.</i>
One quarter malt,	2	2	0	Lime 4 oz. flacked and			
8 lbs hops, —	0	9	4	the water after having			
6 lbs treacle, —	0	1	6	received the spirit of			
8 lbs liquorice root,	0	5	4	the lime poured into			
8 lbs essentia bina,	0	4	8	the essentia bina or			
8 lbs colour, —	0	4	8	colour in the making,	0	0	1
Capitium $\frac{1}{2}$ oz. —	0	0	2	Linseed 1 oz. —	0	1	$\frac{1}{2}$
Spanish liquorice 2 oz.	0	0	1	Cinnamon 2 3. —	0	0	$1\frac{1}{2}$
Cocculus Indicus	0	0	2	Coals, — —	0	2	6
Salt of tartar 2 3.	0	0	1				
Heading $\frac{1}{4}$ oz. —	0	0	1	Total,	3	11	1
Ginger 3 oz. —	0	0	3				

' It must naturally happen,' says the author, ' that the foregoing statement, will surprize many unacquainted with the mysteries of porter brewing ; but some articles demand particular attention. First the essentia bina, which is composed of 8 lbs of moist sugar, boiled in an iron vessel, for no copper one could withstand the heat sufficiently, till it comes to a thick syrupy consistence, perfectly black and extremely bitter. Secondly colour, composed of 8 lbs of moist sugar, boiled till it obtains a middle state between bitter and sweet, and which gives to porter that fine mellow colour, usually so much admired in good porter. These ingredients thus prepared, are added to the first wort, and boiled together with it; this is the basis of porter, a truth sufficiently apparent, by reflecting that 6 lbs of sugar may generally be had for 3s. 6d. a bushel of malt is seldom so low as 5s. 6d. upon sugar therefore, variously prepared, does porter depend for strength, spirit and body.

' The heading is a mixture of half allum, and half copperas, ground to a fine powder, and is so called from giving to porter that beautiful head or froth, which constitutes one of the peculiar properties of porter, and which landlords are so anxious to raise to gratify their customers. The linseed, ginger, limewater, cinnamon, and several other small articles, may be added or withheld according to the taste, custom, or practice of the brewer, being merely optional, and used solely to give a flavor to the beer; hence it is that so many flavors are distinguishable in porter, and so very few brewers are found to resemble each other in their produce. Of the other articles it is sufficient to observe, however much they may surprize, however pernicious or disagreeable they may appear, the author has always found them requisites in brewing of porter, and thinks they must invariably be used by those, who wish to continue the taste, flavor and appearance which they have been accustomed to. For the benefit of those who live in lodgings, I shall add a calculation for one peck of malt; many persons have not the convenience of a copper, though doubtless were my plan to become general, most landlords would find it their interest to provide one for the accommodation of their lodgers, who would be better enabled to pay their rent, and not have recourse to those evasive tricks, which are now so commonly practised upon small housekeepers by the lower class of lodgers. All persons must have a kettle or large vessel to boil their cloaths, which may be supposed to contain two gallons and a half. Here then is a sufficient substitute for a copper; every

every family must have a pail, which will serve as a mash tub, and a washing tub will prove an excellent vessel for the liquor to work in: here then are vessels ready prepared for every family.—It is but boring a small hole at the bottom of the pail for the liquor to run through, and your mash tub is complete; though it would be more adviseable to purchase a small tub on purpose, a pail being somewhat the finallest.—Here follows the receipt:

	L. s. d.	L. s. d.
One peck of malt,	o 1 6	Colour, —
$\frac{1}{2}$ lb. of liquorice root,	o o 2	Treacle, —
Spanish liquorice, —	o o $\frac{1}{2}$	Capicum and ginger, o o 1
Essentia, —	o o 2	Coals, —
		—
		o 3 1
		o 7 0

This will produce six gallons of good beer, which bought is

Leaves clear gain,	—	—	o 3 11
Receipt for a barrel of ale.	—	—	—
Malt, $2\frac{1}{2}$ bushels, —	o 15	o Coccus Indicus id.	L. s. d.
Hops, $2\frac{1}{2}$ lb. —	o 3	o Salt, id. —	o o 2
Sugar just boiled up, allowing for fire and trouble in preparing, 3 lb. — — o 2 6			
Capicum id. coriander seeds id. — o o 2			1 0 10
The small beer, after your ale is brewed, is supposed an equivalent for coals.			
A barrel of ale, 128 quarts, at 5d. per quart, bought at a publican's, — — — — 2 13 4			
Do. brewed at home, — — — — 1 1 10			

Clear gain, — — — — L. 1 11 6

In addition to the money saved, many advantages would be reaped by the poor, were they accustomed to brew their own beer, as they would of course abstain from the ale-house, that bane to the morals of our working people, and live much more comfortably and happily with their families at home.'

o.

L A W.

ART. XXVIII. *The whole Proceedings on the Trial of an Indictment against Thomas Walker of Manchester, Merchant, William Paul, Samuel Jackson, James Cheetham, Oliver Pearsall, Benjamin Booth, and Joseph Collier; for a Conspiracy to overthrow the Constitution and Government, and to aid and assist the French, (being the King's Enemies) in case they should invade this Kingdom. Tried at the Assizes at Lancaster, April 2, 1794, before the Hon. Mr. Justice Heath, one of the Judges of his Majesty's Court of Common Pleas. Taken in Short-hand by Joseph Gurney. 8vo. 135 pages. Price 2s. 6d. Manchester, Boden; London, Johnson. 1794.*

THIS trial has already excited the attention of the public, and deserves to be considered as one of the most extraordinary, that the present

present unhappy times have produced. Never was a more foul conspiracy against the character, and it may be fairly added, the lives of several of our fellow-citizens, recorded in the history of this country; in the degree of profligacy, it equals any thing to be found in the infamous reign of Charles II, and happily too, in point of detection, it stands second to nothing that has occurred since that disgraceful period.

The defendants, in the first indictment, were charged with ‘ inciting and encouraging divers disaffected and ill disposed subjects to the jurors unknown, to learn and practise, and to be instructed in the use of fire-arms and military exercises, for the purpose of assisting his majesty’s enemies, against his said majesty, &c.’ and conspiring, combining, and confederating ‘ to overthrow by force of arms, the constitution and government of this kingdom, as by law established.’ In the second indictment, Mr. Walker was charged with contriving and intending to move and incite the liege subjects of our lord the king, to hatred and dislike of our said lord the king, by maliciously and seditiously uttering, publishing, and declaring the words following, of and concerning our said lord the king, that is to say: “ What are kings? damn the king, (meaning our said lord the now king) what is he (meaning our said lord the king) to us? If I (meaning the said Thomas Walker) had him (meaning our said lord the king) in my power, I (meaning the said Thomas Walker) would as soon take his (meaning our said lord the king’s) head off, as I (meaning the said Thomas Walker) would tear this paper:” he the said Thomas Walker, then and there, tearing in pieces a piece of paper which he then and there had in his hand, to the great scandal of our said lord the king, &c.’

The indictment was opened by Mr. James; after which Mr. Law addressed the jury in a long speech, in which he endeavoured (as of late has been but too customary) to couple the proceedings in France with some recent occurrences, that had taken place in this country.

Thomas Dunn, who stated himself to be a weaver in Manchester, was then called, and examined by Mr. Wood. This man, who is a native of Ireland, and who, on a former occasion, swore that he had never been ‘ christened,’ and now acknowledged in court that he could neither ‘ read nor write,’ deposed, that he had seen a number of men in Mr. Walker’s house, ‘ going through the manual exercise,’ and that Mr. W. had said in his presence, ‘ we will overthrow the constitution by and by.’ Thomas Kinnaston, the deputy constable of Salford, who was employed to watch about the house of Mr. Walker, swore that he saw several people approach it, who after giving a gentle tap, were let in. On being reminded that he was ‘ rather hard of hearing,’ he replied that he was ‘ not deaf then.’ Here the evidence for the prosecution closed.

Mr. Erskine rose in behalf of the defendants, and stated, ‘ that this serious process had no foundation either in fact or probability, and that it stood upon the single evidence of a common soldier, or rather a common vagabond, discharged as unfit to be a soldier. A wretch lost to every sense of God and religion, who avows that he has none for either, and who is incapable of observing common decency as a witness in the court.’ He then asserted, that the arms said to have been collected in Mr. Walker’s house, for treasonable purposes,

purposes, were brought there for the defence of the owner's life, from the fury of a mob.

I was shewn last week, (continued he) into this house of conspiracy, treason, and death, and saw exposed to view the mighty armoury which was to level the beautiful fabrick of our constitution, and to destroy the lives and properties of seven millions of people; it consisted first of six little swivels, purchased two years ago, at the sale of Livesey, Hargrave, and Co. (of whom we have all heard so much) by Mr. Jackson, a gentleman of Manchester, who is also one of the defendants, and who gave them to master Walker, a boy about ten years of age; swivels, you know, are guns so called, because they turn upon a pivot; but these were taken off their props, were painted, and put upon blocks resembling carriages of heavy cannon, and in that shape may be fairly called childrens toys; you frequently see them in the neighbourhood of London adorning the houses of sober citizens, who, strangers to Mr. Brown and his improvements, and preferring grandeur to taste, place them on their ramparts at Mile-end or Islington: having been, like Mr. Dunn, (I hope I resemble him in nothing else) having like him served his majesty as a soldier (and I am ready to serve him again if my country's safety should require) I took a closer view of what I saw, and observing that the muzzle of one of them was broke off, I was curious to know how far this famous conspiracy had proceeded, and whether they had come into action, when I found the accident had happened on firing a *feu de joie* upon his majesty's happy recovery, and that they had been afterwards fired upon the prince of Wales's birth-day. These are the only times that in the hands of these conspirators, these cannon, big with destruction, had opened their little mouths; once to commemorate the indulgent and benign favour of providence in the recovery of the sovereign, and once as a congratulation to the heir apparent of the crown, on the anniversary of his birth.'

After he had ended, a variety of respectable witnesses were called to prove, that the arms alluded to, had been collected for the purposes already described, that the apartments, in which men were said to have been frequently exercised, were totally unfit for that purpose, as a musket with a skrewed bayonet, fixed on the muzzle, could not be *boulied*, in any of them, on account of the lowness of the ceilings; and finally, that Dunn had acknowledged, in the presence of several persons, that he had been *bribed*, to swear against the defendants, and that he was unable to sleep, on account of his perjury against Mr. Walker, whose pardon he had asked on his knees.

This wretch being again called into court, acknowledged that he was *drunk*, having gone out of court, and dined with two of the *witnesses for the crown*.

The defendants were of course acquitted, and Dunn committed for perjury.

It is lamentable to reflect, that Benjamin Booth, one of the defendants, had been sentenced to twelve months imprisonment, on the *sole* oath of this same ruffian, but a short time before.

We cannot take leave of this article, without observing, that the custom of arresting our fellow subjects by means of warrants for high-treason, in consequence of which bail is precluded, and a rigorous, and

and often cruel imprisonment ensues, and afterwards trying them for a bailable offence, is contrary to every idea of judicial precision, and distributive justice. The example afforded by this trial, we trust, will deter all magistrates from fostering informers, and make them more cautious of disturbing the repose, and endangering the health, the fortunes, and the happiness of their fellow creatures, by means of vague, idle, and unfounded charges, often suggested by needy profligacy, and sometimes encouraged and perhaps prompted by guilty suspicion.

As Mr. Walker is in possession of some facts relative to the secret movers of this prosecution, he is bound, by duty to himself, and the community, to expose the infamous and nefarious arts that have been practised against him, to the scorn and detestation of an indignant public.

POLITICS. POLITICAL ECONOMY.

ART. XXIX. *Rapport sur les Mouvements qui ont eu lieu sur l'Escadre de la République, commandée par le Vice-Admiral Morard-de Galles, & sur sa Rentrée à Brest, fait aux Représentans du Peuple auprès de l'Armée Navale par Jean Bon Saint-André:—Report delivered to the Representatives of the People along with the Fleet, relative to the Commotions which took place on Board the Squadron of the Republic, commanded by Vice-Admiral Morard-de Galles, and the Cause of its Return to Brest; by Jean Bon Saint-André. 8vo. 130 pages. Brest. 1794.*

As a maritime nation, we are naturally interested in every thing that concerns the navy of France, and as one of the coalesced powers embarked in the present unhappy war, we are of course inclined to learn why her fleets remained in a state of inactivity and insignificance during the whole of the last summer. The public curiosity will be abundantly gratified, in respect to these circumstances, by the pamphlet now before us; and in it too perhaps may be traced the cause of the brilliant, but unproductive bravery, evinced by the enemy during the late action, and that marked and decisive superiority, in point of naval tactics, so conspicuously displayed by our own squadron.

Jean Bon Saint-André prefaces his report by asserting, ‘that, previously to the surrender of Toulon to the English, France was the most formidable maritime power in all Europe.

‘Eighteen first rates, ready to cruise in the Mediterranean, twelve building, or refitting, added to a great number of frigates,’ says he, ‘might have enabled us to have disputed the empire of that sea, with the united forces of England and Spain. On the ocean, twenty two sail of the line, composing the finest fleet in the universe, and the immense resources in the ports of Brest, Rochefort, and L’Orient, were so many objects of terror and jealousy to the English without, and the aristocrats and federalists within the republic. It was necessary, at any rate, to destroy, to annihilate, to deliver up to our most cruel enemies, this bulwark of our safety; to keep up a communication with the rebels of la Vendée; to add to their resources; to furnish the partisans of Rolland and Brissot with an occasion, and a pretext, to reunite themselves with the revolted fanatics, and to act in concert with them for the overthrow of the commonwealth. Toulon had indeed been sold, but

but the activity and the courage of Cartaux had preserved Marseilles to France, and nothing remained with the counter-revolutionary merchants of that city, but the shame and the opprobrium of having been baffled in their attempt to barter the freedom of the people for gold!

The southern departments, indignant at the idea of having been betrayed, were eager to abjure their errors : they rose in arms, and marched towards Toulon ; the heights which surround that city were seized on, and the enemy were prevented from penetrating into the territory of liberty.

'The projects of Pitt,' adds he, 'and his accomplices, must have been disconcerted, if our marine establishment on the ocean could but preserve it's superiority. It was not easy to corrupt the brave republicans who composed the crews of that fleet. Every possible art was employed, in order to deceive them.'

The principal agents of such perfidious plots appear to have been those very deputies, who, chased too late from the bosom of the convention, had carried along with them into the departments that rage against the republic with which they were consumed, joined to the most ardent wish, to overturn every thing, provided they could be but revenged on the brave republicans, who had the courage to unmask them. Some of them belonged to the departments forming the *ci-devant* Britanny. Their lying and calumniating correspondence had for some time before prepared the minds of many to second their criminal intentions. Kervélegan, Blad, and Gofnaire, had alarmed Finisterre relative to the fate of the convention ; they affirmed, that the members were not free ; that they deliberated under the hatchets of assassins ; and they added, that by the time their friends had received their letters, in all human probability, they themselves should be no more. It was thus that Gensonné expressed himself to those connected with him at Bourdeaux ; the tone and expression of the conspirators was every where the same.

The principal commercial towns greedily sucked in the poison so liberally distributed by these corrupters. Rennes, L'Orient, Vannes, St. Malo, Nantes, and Quimper, *federalised*. Of the patriots, some of whom were deceived, and some persecuted, no one dared to utter a single word. The *counter-revolution* was thus commenced on land ; what was wanting for it's accomplishment at sea ?

Brest was the principal object, to which the chiefs of the faction directed all their attention ; they had in vain endeavoured to be received at St. Malo. Their propositions were received there with horrour. Sure of Marseilles, and Toulon, and reckoning on the success of their accomplices at Bourdeaux, they also aspired to get possession of the first sea port belonging to the republic. How was it possible for Brest to forget her ancient glory ? One of the most firm supporters of the revolution of 1789, she had contributed powerfully in 1792 to the overthrow of the throne ; she had demanded with energy the punishment of the tyrant, and the establishment of the republic. Brest was the city of freemen, and the restoration of the ancient government, under whatever form or colour it might present itself, ought to have wounded her pride, and alarmed her patriotism. It is but too true, however, that Brest was led astray. An armed force marched from her walls, to protect the fugitive deputies, who had retired into Calvados ; and you have full proof, in the hand-writing of one of those traitors, that they were intriguing in order to produce an insurrection there,

and that they even hoped to find an asylum in that city, against the national vengeance.

' This was not, however, the crime of the people, always good, always just, always desirous of peace and happiness, but who can find neither the one nor the other, except in the maintenance of public order. But at Brest, as elsewhere, there were men to whom the revolution was rather an object of speculation, than of patriotism ; and who had only consented to adopt the principles of liberty, under the tacit condition, that it should be to their own profit and advantage, and that they should assume the place of the *privileged class*, whom they hated, not from a sentiment of justice and humanity, but from pride and self interest. These men were in some measure the leaders and the orators of the popular society, and they made use of all their influence, in order to support the dangerous system projected by the enemies of the republic. They led the people, by degrees, to conspire against the people. They did more ; they openly declared themselves the supporters and the protectors of the persecuted deputies ; they favoured the escape of the factious, furnished them with a vessel for Bourdeaux, and accompanied them during the night to the place of embarkation. The constituted authorities at Brest, the district, the municipality, the tribunals either prepared, or gave into the snare. To what a degree then must the influence of error have operated on the fleet, when the constituted authorities of the principal sea port thus became their seducers ?'

The national commissioner after this proceeds to state, that the *federalists* and *aristocrats* had united their endeavours, to ruin the fleets of the Mediterranean and the ocean. The choice made of the officers, he says, could be attributed only to the most perfidious malevolence. 'The *ci-devant* nobles, those who boasted of having been bred up in what they termed the *marine royale*, men suspected of emigration, and even of participating in the revolt of *la Vendée*, had been elevated 'to the honourable situation of conducting republicans to battle.' Clothed in the ancient uniform, or wearing the buttons and distinctions of the old, on the new, they openly braved the national authority on board the ships of the nation, and infringed the law at the very moment when they invoked the passive obedience of their crew, in the name of that very authority which they themselves had outraged. Careless and inactive, they became the authors of those evils which they did not prevent, and were but little desirous to acquire confidence by means of that firm and courageous conduct which maintains discipline, by means of the virtue and the patriotism of the commanders.

In addition to all these sinister circumstances, great errors had been committed by the government. Quiberon, the station assigned to the fleet, was bad, in every respect ; 'politically so, because the adjacent waste was peopled with fanatics, because they there publicly recruited for the army of the rebels, and because the *metal money* of the republic, was deemed inferior to that which bore the effigy of the tyrant.' It was also an improper place of rendezvous in a military point of view, because, independently of the considerations of leaving our own sailors unemployed, and the merchant ships of the enemy unmolested, it was possible for the english navy to attack, and oblige the french to burn their own fleet, in order to prevent it from falling into the hands of the enemy.

It appears also from a variety of proofs, that propositions had been made to the mariners, for the destruction of the fleet, during its cruise on the coast of Quiberon. They had been offered gold on condition of cutting the cables; they had a variety of seductions thrown out, to allure them, provided they would prove but unfaithful to their oaths.

Nothing particular, however, occurred until the 6th of August. On the evening of that day, a horrid crime was committed on board the Northumberland, commanded by citizen Thomas. Some of the crew, led astray no doubt, by counter revolutionary suggestions, attacked the property of the nation. Much of the running rigging of the mizen and main top gallant masts was cut and destroyed in several places. The damage done was considerable, and if the safety of the vessel were not endangered, the good of the service was assuredly affected; for if the fleet, which was then anchored off Belle-isle, had been ordered to get under way, it is certain that the Northumberland could not have obeyed the signal. A sailor, suspected to have been engaged in this plot, was imprisoned during four days for incivick expressions.

The object of the fleet, which hovered between Belle-isle and Quiberon, was to prevent a descent on the part of the English, in the departments occupied by the insurgents; but notwithstanding this, the passage by the isle of Noirmoutier was not blocked up, and the emigrants and rebels easily effected a junction by the way of St. Martin. Vessels, which pretended to belong either to the Americans or to neutral powers, under pretence of loading with salt, vomited forth the counter-revolutionists on the coast near Luçon, and by these means reinforced the army of the fanatics, and supplied them with ammunition. Instead of a fleet, a few armed cruisers ought to have been stationed along this coast, for as things were contrived, our naval force remained in the most inpolitic inaction, without preventing any of those private but frequent disembarkations, which augmented the army of *la Vendée*.

It is also to be observed, that the sailors had but little confidence in their officers, and the officers, on the other hand, entertained for each other but little respect. The officers of the *ancient system*, and those brought up in the merchant service, were irritated and jealous of each other; intrigues took place on board the vessels; the crews at length appeared in a state of insurrection, and tumultuously demanded to return to Brest. A division of the naval force, in consequence of an order from the committee of public safety, by which five sail were ordered to intercept a convoy of Dutch merchantmen, increased the distrust of the fleet; and the project itself was rendered abortive by the folly of the admiral, who, instead of sending sealed instructions to the captains, to be opened in a certain latitude, confided the purport of the cruise to them, and the design was thus betrayed to the enemy.

In the mean time, 'the disastrous news of the infamous treason at Toulon' became public. There was but one opinion throughout the fleet, relative to the cowards, 'who had consented to become slaves to the English';—confidence was now at an end.

It was then that the utmost efforts were made by malevolence, in order to induce the fleet to return; it was reported to them, that 44 sail of the line had been discovered in the channel, and that this could be nothing else than the combined fleet of England and Russia!

Instead of obeying an order for the sailing of the whole fleet, a council was held on board the admiral's ship, consisting of delegates from each of the vessels, in consequence of which two deputies were sent, one to the convention, and another to the national commissioner at Brest, requesting permission to return; this hopeful scheme is said to have originated on board the *Côte-d'Or*, which had but recently joined the squadron, and is supposed to have brought along with it the seeds of the revolt. Captain Duplessis Grenadan the commander, not being able to obtain a proper certificate of *civism* from his municipality, had produced a forged one; in addition to this he was also suspected of having served along with the insurgents. His officers were not more to be relied on than himself; as to the sailors, many of them were from Dieppe, and notorious for their fanaticism, for they often told their messmates, 'that they would be damned to all eternity if ever they fought against the priests.'

No sooner were these events known, than the citizen Trehouart, a representative of the people, repaired on board the fleet; but, after calling a council of war, he was obliged to accord to the nearly unanimous wish of the naval officers, and desire the vice admiral to return to Brest, where the squadron accordingly anchored on the 29th of September.

It appears, that many of the ships had loosened their topsails, as a signal for departure, previous to this event, and that private signals were frequently made from one ship to another, more especially on board the *Côte-d'Or* and the *Terrible*.

In a summary, under the head of 'general result,' it is stated, 1. that the mixture of *ci-devant nobles*, the officers of the *ancien régime*, and those brought up in the merchant service, is highly hurtful to the republic; 2. that vice admiral Morard-de-Galles, had the prejudices of his (noble) birth and the suspicions of the sailors against him; 3. that the civism of rear admiral le Large was doubtful, and that rear admiral Kervelegan possessed sentiments incompatible with republican principles; 4. that rear admiral Landais was a patriot, and a severe lover of liberty, but suspicious, and incapable of conciliating the affections of his men; 5. that captain Bois-Sauveur, commander of la Superbe, had given a ball at Quiberon on the day succeeding that in which the news had arrived of the treachery of the toulonese; 6. that captain Thomas, of the Northumberland, had pretended to justify his crew when they loosened their topsails, by saying, that they were not in *insurrection*, but in a *revolutionary state*; 7. that Larichiere, a *ci-devant* noble, is accused of having emigrated; 8. that captain Koetnampren, of le Jean Bart, is a counter revolutionary hypocrite, under the feigned character of a patriot.

In consequence of this report, vice admiral Morard-de-Galles was dismissed the service, and ordered to repair to Paris; the rear admirals Kervelegan and le Large were also cashiered, and ordered to leave Brest within 24 hours; the captains Bois-Sauveur, Thomas, and lieutenant Vilson, experienced the same treatment; Duplessis Grenadan, commander of la *Côte-d'Or*, and captain Koetnampren of the Jean Bart, together with three inferior officers of the Tourville, were arrested, and delivered over to the revolutionary tribunal; the captains Bonnefous and Larichery were put under arrest; the resignation of rear admiral Landais was accepted; and captain Villaret, who was *provisionally declared*

clared rear admiral of the fleets of the republic, received orders to hoist his flag on board la Côte d'Or, which was henceforth to be known by the name of la Montagne.

It appears evidently from the report now before us, that the Brissotine party had been extremely negligent of the fleet, and that the safety of our merchantmen, during the last summer, is intirely to be attributed to the spirit of disaffection and disunion that reigned on board the enemy's ships. Perhaps, too, while the bravery displayed during the late memorable action may have arisen from the republican zeal of the new officers, the acknowledged want of seamanship, that preceded it, may be fairly traced to the inexperience of men, who have not yet had either time or opportunity, to attain skill and proficiency in naval tactics.

A R T . XXX. *A Prospect of the political Relations which subsist between the French Republic and the Helvetic Body.* By Colonel Weis, Member of the sovereign Council of Berne. Originally published in French, Feb. 20, 1793. Translated by Weeden Butler, B.A. of Sidney Sussex College, Cambridge. 8vo. 56 pages. Pr. 1s. 6d. Debrett. 1794.

THE author of this little pamphlet possesses considerable power and great influence in his native country, and, greatly to his honour, he has constantly exerted these for the best purposes.

The colonel here acknowledges the justice, and even the necessity, of the french revolution, and thinks, that the appropriation of the superfluities of the clergy to the purposes of the state, can be termed 'sacrilege' only by ignorant monks.

The advantages resulting to France from a peace with Switzerland are detailed at full length, and the consequence of an aggression on the part of the former pointed out in bold and masculine terms: 'Our preparations are all ready, every thing is foreseen, every thing is calculated, all, even to the last man, commanded. At the first discharge of cannon our beacons will be lighted up, the *landsturm* will be sounded, all will rush forward, all will be aroused to animation;—and swear in the presence of that God, in whom we are happy to believe, that we will either conquer or die!'

The following short passage evinces the author's opinion of what was likely to occur, had France been subjugated by the coalition of kings armed against her:

'Yours, moreover, is the cause of humanity; for it is almost come to such a pass, that you must either conquer, or be conquered. In the latter case, we shall return to pristine barbarity, princes will enter into a confederacy, and knowledge will insensibly contract itself; people will attribute to philosophy even the very dereliction of its principles, and readily consider as its consequence, what is only the effect of existing circumstances. A rod of iron will be extended over all Europe; ignorance, fanaticism, and the terrors of the inquisition, will again spring into existence; and thus our ill-fated descendants will groan under the effects of a revolution which should have constituted their felicity.' We could have wished, that the translator had not encumbered the text with his own notes, as they are in no one instance necessary.

A R T .

Defence of the political Conduct of the Rt. Hon. Ed. Burke. 83

ART. XXXI. *Considerations on the Structure of the House of Commons; and on the Plans of parliamentary Reform agitated on the present Day.* By the Rev. D. M. Peacock, M. A. 8vo. 95 pages. Price 2s. Debrett. 1794.

THE author of this tract is averse to every plan of parliamentary reform hitherto offered to the public; he is, in short, the warm panegyrist of the British constitution as it *now stands*, and indeed seems to be most in love with its deformities; while he shudders at the very idea of corruption, he is every where a professed apologist, and even a warm advocate for influence.

It is most feelingly lamented by him, that the inhabitants of this island have been taught ‘to divest themselves, not only of all superstitious reverence, but of all sober and rational respect for names and authorities;’ that they are instructed to believe, ‘that the people are the sole residence of majesty, and the only source of all legitimate power;’ and that ‘all public transactions are canvassed and scrutinized with the most jealous severity.’ These are very extraordinary and alarming complaints indeed!

ART. XXXII. *A Defence of the political and parliamentary Conduct of the Right Honourable Edmund Burke.* 8vo. 35 pages. Price 1s. Eaton. 1794.

IN defending the character of Mr. Burke, this writer does not attempt to deny the inconsistencies of his conduct, but to account for them. Have he been guilty of apostacy in forsaking his old friends; it was occasioned by the dreadful horrors of alarm.—Did he promulgate doctrines on French affairs, contrary to those which he professed and acted upon, in the American war; he has since discovered the bad tendency of those principles, and thought it wise and prudent to put on the armour of despotism. Were he an adviser of the measure of going to war with France; he had discovered the necessity of dispossessing the country of its redundant wealth.—Did he pursue vigorously judicious measures of public economy, and afterwards abandon them; the moment he had gotten possession of the pay-office, he discovered the impracticability of economy, and saw that theory and practice were two things. Did he oppose in 1794 a measure he adopted in 1780; there are times and seasons for all things. In the same vein of ironical defence does this writer follow Mr. Burke through the coalition, and the impeachment of Mr. Hastings. The unprecedented length of Mr. Hastings’s trial is thus pleasantly vindicated.

P. 31. ‘It has been said, that the unprecedented length of the impeachment was a disgrace to the jurisprudence of the country, and an intolerable grievance to Mr. Hastings. That it has been attended with some slight inconvenience to that gentleman I am ready to admit: but is the inconvenience of an individual to be regarded, when so much pleasure and satisfaction arise to the whole nation, from its curiosity being gratified in beholding the novel and superb spectacle occasioned by the trial of Warren Hastings? If it were considered only in the light of an experiment, purposely continued to ascertain the utmost patience and sensibility of a British subject, I think the measure defensible. As a plan of public entertainment, it beggars every thing heretofore

tofore designed by the ingenuity of man.—If the gay and volatile wish for a treat in the comic line, they may go to Westminster hall, to hear the wit and pleasantry of Mr. Sheridan. If the fretful and melancholy desire to be present at the rehearsal of deep tragedy, they may repair to the trial, and bedew their cheeks with grief, by listening to the doleful harangue of Mr. Burke. If those of a grave inquisitive turn long to hear a speech of animated eloquence, and much solid argument built upon hypothesis, they need only repair to the hall, and observe the performance of messrs. Fox and Grey. If there are any who delight to puzzle themselves in the explication of riddles, let them hasten to the high court of impeachment, and contemplate the logic of Mr. Windham! And if the dull and stupid part of his majesty's liege subjects wish to improve their intellects, they have nothing more to do, after providing an antidote against falling asleep, than to procure a ticket of admission, and listen to the *shrewd, animating oration* of John Anstruther, esq. the welch judge!

Some ignorant persons have imprudently declared, that the salutary injunction laid upon a common jury, which forbids them eating or drinking till they have returned their verdict, ought to be observed by the peers when they try an impeachment. Good heaven! what would have been the condition of the high court of parliament six years ago, if this regulation had prevailed in the trial of Warren Hastings! why every noble juror must have been absolutely starved to death! and the proud aristocracy of England to be found only in the court calendar! Nor would the mischief end here, for the defendant having lost both judge and jury, might very reasonably take it for granted, that his trial had terminated in his favour, and thus elude the pursuit of justice.'

ART. XXXIII. *A Letter to the Clergy of the Church of Scotland.* By Mark Blake, Esq. 8vo. 36 pages. Price 6d. Eaton. 1794.

THE principal purport of this letter is, not to admonish the clergy either of the church of Scotland or of England, but to support the cry of reform; and the writer, notwithstanding the disrepute into which the question has fallen, has the boldness to maintain, that political reform is not a frightful phantom, but an important object of pursuit; and must continue so till government has attained every improvement of which it is capable. The mischievous consequences of the *funding system* in this country are particularly insisted upon.

This system, says the writer, (p. 15.) 'has heaped on our heads two hundred and eighty millions of debt; and the nation is burthened with an annual taxation of about eighteen millions to pay the interest thereof, and defray the expences of government, which have kept pace with the increase of this debt. This is our peace expenditure, from which no reduction is said to be feasible; for the funding system contrives that the expences of war are not felt by the people during the continuance, any more than in peace, except by the scarcity of money which the influx into the treasury occasions, and which is a gulph that devours the substance of the nation.'

'It is now above a century since William opened this box of Pandora, which has set us at enmity with the world; and in this time we have, at an average, spent upwards of three millions annually above

our revenue. Will any impartial person say that this prodigality, so big with ultimate ruin, has not its source in a defect, when it has produced such constantly malignant effects for a century?

To the funding system this writer imputes the destructive wars in which the nation has been involved; and he foresees from this cause a rapidly accumulating burthen of taxes, paid by labour to idleness, which must inevitably be destructive of our national prosperity. The only remedy for the threatening evils he thinks to be, a speedy termination of the present war, for which he can find no just ground, and in which he sees no prospect of success; and the adoption of such plans of political melioration as may check the rising spirit of discontent. The author reasons forcibly upon plain facts, and deserves attention. He concludes by ironically conjuring the clergy to anathematize the accursed plant called reason, because, though they have given it many fatal blows, the hydra requires to have its head lopt off anew.

ART. XXXIV. *Outline of a Commentary on Revelations XI. 1—14.*
8vo. 27 pages. Price 9d. Johnson. 1794.

THIS writer adopts Mr. Evanson's opinion, that the apostacy from the pure religion of Jesus Christ, predicted in the New Testament, took it's rise at the time when, under the emperor Constantine, christianity became connected with the civil power; that it was continually increasing from the year 325, when the first council of Nice was held, to the year 1585, when the dutch asserted their religious and civil independence against the monarchy of Spain; and that, 'since that time [325], at the regular interval of 1260 years, from every encroachment upon religious liberty, corresponding instances of emancipation have taken place.' Upon this ground, he undertakes to explain that part of the book of Revelation referred to in the title. The commentary will, by most, perhaps, be thought more ingenious than satisfactory; but it is made the vehicle of general observations, which will be read with pleasure, by such as wish for the speedy correction of those evils, which civil and ecclesiastical tyranny have introduced. In the following extract the sentiments of freedom are clearly and forcibly expressed. p. 10.

'Ver. 7. And when they shall have finished, compleated, their testimony, the wild beast that ascendeth out of the bottomless pit, the sea, shall make war against them, and shall overcome them, and kill them. When the principles of liberty, which have hitherto been confined to the speculations of men, who retired from the world to avoid persecution, shall be compleatly understood as a science, and sufficiently promulgated among mankind; when they shall have arrived at such a state as to be reducible to practice, and incorporated in an actual code, the combined powers of the european western empire, under its last and pollarchical description, shall with the fury of a savage beast wage war against them *.

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* 'Instant death to rebels taken in arms—decapitation, and confiscation, to the members of the departments, districts, and municipalities—military execution to the members of the national

The confederates of Pilnitz have combated ‘to put a stop to attacks made on the throne and the altar ;’ that is, to restore despotism and superstition ; and consequently extirpate every trace of liberty *. For a time they have succeeded. Have they not silenced the voice of reason and religion throughout their several dominions ; and counteracted every principle of good government and the gospel to carry on this war ? More particularly with respect to France itself, have they not been the original cause, and the convention and French people their organ, for preventing the constitution, framed and accepted in that country, from producing its genuine effects, or being more than a dead letter ? In theory, that constitution is founded on the rights of man ; breathes liberty, equality, and security to the person and property of every citizen, whatever be his religious tenets ; and tends to the production of universal peace. In practice, the nation is under an absolute military despotism, *for the present* ; every thing is in a state of requisition ; they are at war ; they are plunderers ; their confiscations are innumerable ; murder is familiar with their armies, and their revolutionary tribunal ; massacre with their populace. In regard to worship, deism is the order of the day ; every approach to the profession of christianity would be treated as fanatical, disaffected, and counter-revolutionary. In every other country the cry of the multitude against jacobinism is nothing but a savage war-hoop against freedom : a principle which may at this moment be said to be dead throughout the empire.’ M. D.

onal assembly, magistrates, and all the inhabitants of Paris ; and total destruction to their guilty city. All places and towns whatsoever—shall incur the same punishments as those inflicted on the inhabitants of Paris ; their route shall be marked with a series of exemplary punishments justly due to the authors and abettors of crimes, for which there is no remission.’ *Brunswick’s Manifesto.* ‘ If ever a foreign prince enters into France, he must enter it, as into a country of assassins. The mode of civilized war will not be practised, nor are the French, who act upon the present system, entitled to expect it—The hell-hounds of war on all fides will be uncoupled and unmuzzled.’ *Burke’s Letter to a member of the national assembly.* Another project was to starve the French ; to exterminate them in any way, as *natural enemies* of the human race. And yet some complain of the sanguinary decrees of the convention !!! ‘ The removal of the royal family from Paris, or the omission of stopping such a proceeding, was to be punished as a crime for which there is no remission. The martyrdom of the blessed king Charles I. ‘ nothing but the blood of the son of God can expiate.’ *Form of prayer for 30th of January.*

‘ * The committee of legislature of Massachusetts, one might almost imagine, were expounding this passage of St. John, when they said, ‘ We consider the present war of Europe as a war of principles ; a combination of kings, and nobles temporal and spiritual, against the equal rights of men, civil and religious.’ Answer to the governor’s speech, June 7. *Star, July 26.*’

ART. XXXV. *Tithes politically, judicially, and justly considered.*
Addressed to the Clergy of the University of Cambridge; with Strictures upon the Farnham Hop-Bill, in which the Necessity of a general Commutation of Tithes is demonstrated, Modes of Commutation are proposed, and the proper Measures pointed out, such as may meet the public Will. By a Pluralist. 8vo. 190 pages. Price 4s. sewed. Marson. 1794.

ONE might be tempted to suppose, from the perusal of this little tract, that the clergy of the church of England were feebly struggling against oppression, and on the eve of that period, when, like their predecessors in the christian vineyard, they will have little beside their own private virtues, and personal industry, to look to for support.

It is thus, that the author delivers his sentiments to his brethren, in what he terms his ‘ proemial address.’

‘ Our ecclesiastical establishment is the most prominent feature in the british constitution. Most acknowledge the fact;—few are attentive to its immediate deduction. Would we preserve the one in health, vigor, and beauty, the other must not be suffered to drop into decay, or to acquire deformity. The clergy are the immediate servants of the crown. Polity alone forbids that poverty should subject them to the contempt of the people. Time, inadvertency, and tyranny, have conspired to divest you of your rights. The humanity of the age, the prudence of the state, and your own exertions, may, if they procure you not a full compensation, at least restore to you reconciliation and peace with your respective parishes.

‘ As servants of the state—diverting the order of its sacred dignity—you have a right occasionally with its other servants, to expect a provision proportioned to your rank and service. But is this the case at present? Are not your stipends most unreasonably less in proportion, than those received by the most servile appendages of government? Is not that little frequently withheld by the greedy grasp of avarice, aided by the irresistible power of combination? Is it not when paid, embittered by the contempt of the rich, and the insult of the vulgar? Are not some of you, through the love of peace—others through the pressure of poverty—daily relaxing in your rights? Does not modus rise upon modus, exemption upon exemption, and one claim of immunity only exist, till another is raised sufficient to cover it, with something still more injurious? May you not then rationally expect, that the time will shortly arrive, when the hand of prescription shall have completely erased every record of your due, and left one universal blank against your demand?

‘ Amidst this general injustice,—if you apply to a jury, your task is to combat invincible prejudice; if you appeal to equity, what is it but pursuing subterfuge and evasion through all the mazes of sophistry and litigation, at a ruinous expence? The one oppresses you with every wrong; the other denies you every right or relief. It is in vain to depend on *oaths* in the first instance, and on *justice* in the latter. Such is the general abhorrence of tithes, that both are equally regardless of their solemn engagements.

ments. Jurors forget the evidence of facts, and courts of equity forego the inference of reason, whenever the claims of the church are the cause of complaint.'

After lamenting the hardships experienced in consequence of the acts in favour of the cultivation of hemp, flax, and madder; on which occasions, 'because the growing of these articles was thought to be beneficial to the country at large, the honour of God was set at nought, and the interests of his ministers sacrificed without mercy;' the reverend author endeavours to alarm the consciences of those laymen, 'who possess church lands in England, for which their ancestors gave no just consideration.' He then examines the origin and nature of moduses, points out the hardships experienced by the clergy, during the prosecution of their claims in the courts of justice, and seems to insinuate, that even the judges are averse to them. He very properly laments the disagreements which take place between the pastors and their parishioners relative to tithes, and concludes by enforcing the necessity of a commutation. This he thinks might be accomplished by bestowing land in lieu of tithes, and thus enabling the clergy to become exemplary farmers; or if this should be objected to, he proposes, that government should take the church revenue into its own possession, and pay certain stipends out of the exchequer in the place of it; nay, he goes so far as to suggest, that all deaneries, prebends, and sinecures, may be suffered to drop into oblivion, and that the sums arising from them be divided among the parochial clergy.

The author, who is sensible, that 'the vulgar' are fond 'of talking of fat rectories, overgrown bishoprics, commendams, pluralities, &c.' seems very delirious to refute such popular notions.

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ART. XXXVI. Ecclesiastical Establishments detrimental to a State.
Written in England. 8vo. 24 pages. Price 6d. Philadelphia printed. Sold in London by J. Johnson. 1793.

A DIRECT and serious attack is here made upon all ecclesiastical establishments. The writer sets out upon the general principle, that supporting any body of men by a settled provision, for the promotion of any science, renders their efforts feeble and ineffectual, by taking away the first motive to exertion; whilst, on the other side, they, who by compulsion contribute to this provision, interest themselves little in the success of the design, and little connection is formed between those who pay and those who receive.

With respect to religion, it is suggested, that there are peculiar reasons why it should not be patronized by the state. Such patronage creates a suspicion, that it is not able to support itself by its own intrinsic merit. In the endless variety of religious opinions which prevails, to put one set of men above another on this account, is a solecism in politics, that will for ever disgrace the wisdom of our ancestors. The old practice of establishing only one mode, and obliging persons who may not approve of it to give their support to it, and leaving them to support any other which they

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they may prefer, is barbarous and mischievous indeed: it is worthy only of the dark ages, and it is one of the darkest parts of them. It is not for a moment to be supposed, that such a plan would seriously enter into the contemplation of enlightened legislators; unless it were from submission to the ascendancy of priesthood, or in compliance with the prejudices of the people.—Establishments, it is further urged, tend to make those who belong to them, both clergy and laity, ignorant, arrogant, and intolerant, through a consciousness of independence, countenance, and authority. The clergy are, in general, enemies to those changes, which time renders necessary in all human institutions; they are more tenacious of the institutions on which they depend for their support, than any other kind of placemen; for they have seldom much knowledge, or practice, in any other way of life, to which they could betake themselves. Other placemen might be made useful to the state in some business or employment, but black will take no other colour.

Without inquiring into the truth or falsehood of the doctrine of any individual church, this writer objects to establishments as such, from the persuasion, that their necessary tendency is, to spread corruption among their adherents, to increase the number of the discontented, and to bring oppression and persecution upon the most upright and intelligent part of mankind. He adds in conclusion, p. 20.

‘ If this then be the tendency of a perfect establishment, what must be the tendency of an establishment that could be devised by any one assembly at any one time. It *must* partake of the imperfections of the age: and when improvements are daily making in the whole circle of the sciences, is there to be no room left for improvements in theology? Have we received all the light that a better knowledge of the ancient languages and customs—that enquiry free and unfettered by superstition and priesthood, can give? If improvements are made, is the public to be deprived of them, are they to be concealed because some locust would be deprived of its prey—some hireling of the perquisites of office? Away with such notions to the regions of darkness from whence they came. Let enquiry be free as air. Let virtue and ingenuity be discovered. Let those who are disposed to study and to teach religion teach it, and they will meet with encouragement according to their merit. Then shall we know whether Christianity, unadulterated and continually receiving additional elucidations, be worth preserving. Then, and not till then, will men be free to act entirely according to their conviction, without injuring their character and prospects as men or as citizens. Of the virtue and happiness that would arise to individuals, and to the state from such a constitution, we can now form no idea. Like the aërostatic adventurer who saw the clouds rolling away beneath his feet; the sky without any medium, and the sun gilding his whole horizon, we may look round in surprise, and melt at the prospect; but we cannot judge of the situation and proportions of the objects.

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‘ The bigotted and the interested will alone be startled at the proposal of putting all religious opinions and persons exactly upon a footing. Civil government has no more to do with them, than with the dispute about the length of a degree at the equator and at the poles. Let them settle matters as they please. When state emoluments are out of their view, when imaginary honour or false shame arise from no party, they will soon grow calm. “ If the opinion be of men, it will come to nought, and if it be of God, ye cannot fight against it.” America has set a great example. Her enlightened legislators went perhaps as far as could be expected, at her first emancipation. But, with deference to their judgment, the example is still imperfect. This is the case in some of the New England states. Enacting a law that all persons shall contribute to the support of religion in some form, is only like enacting, that they shall feed and clothe themselves. The strong and universal sense of religion in the human mind may be safely trusted. It will always impel men to devise such forms and modes of worship as are suitable to the times and circumstances; and common prudence will (as in all other affairs) direct both the minister and the people to support them in a becoming manner. The interference of governments can do no good; it may excite suspicion, and it may create a hardship. If a man can persuade himself that there is no God, it is persecution to oblige him to contribute to the worship of any. While he demeans himself as a good citizen, he has a right to all the privileges and immunities of complete liberty and equality, without any other consideration. His followers will never be numerous. He will do no more harm than the man who is reported to have been able to stand on his head upon the spire of a church; and by completely exempting him from all contributions to religion, he will be deprived of an opportunity of complaint, and of the means of exciting the public attention.’

We give the preceding extracts from this pamphlet without any comment, leaving every reader to form his own judgment upon them, according to his preconceptions, habits, and connections.

M. D.

IRISH AFFAIRS.

ART. XXXVII. *Political Essays relative to the Affairs of Ireland, in 1791, 1792, and 1793; with Remarks on the present State of that Country.* By Theobald M'Kenna, Esq. 8vo. 289 pages. Price 5s in boards. Debrett. 1794.

THE late act of the legislature, which communicated political existence to the roman catholics of Ireland, and thereby added thirty thousand electors to the constituent body of that kingdom, was certainly dictated by wise and liberal policy. The editor of these papers considers it as the most ample concession, which, in the entire extent of the british territory, has been made to the subject since the grant of Magna Charta; and as forming, together with other political regulations, which have taken place in Ireland since the commencement of the present reign, an extensive revolution, the most salutary which the world

world has for a long time witnessed. When it is recollect, how much yet remains to be done, this may perhaps appear an exaggerated eulogy. Every acquisition in favour of freedom is, however, important: and the history of any successful struggle for liberty must be worth preserving. In this view, the papers here collected are valuable. The volume contains several essays published during the course of this controversy, for the purpose of explaining the condition of the Irish Catholics, and applying in their favour the principles of civil liberty. The pieces republished are, *The Constitutional Interests of Ireland with respect to the Roman Catholics*, originally published at Dublin, January 1791.—*Declaration of the Catholic Society of Dublin*, published in October 1791.—*Preface to the second edition of Constitutional Interests, &c.*, published in May 1792.—*A Declaration of Political Sentiments* published by the Roman Catholics of the City and Vicinity of Waterford, in answer to the Resolutions entered into by the different Grand Juries at the Summer Assizes, 1792.—*Address to the Roman Catholics of Ireland*, relative to the Proceedings during the Summer of 1792, and on the Means and Practicability of a tranquil Emancipation, published in October 1792.—*Declaration at a General Meeting of the Roman Catholics of the County and City of Cork*, convened by public advertisement, and held at the Cork Tavern, 15th October, 1792.—*Thoughts on the present Politics of Ireland*, in a Letter to Robert Simms, Esq., Secretary to the Society of United Irishmen of Belfast, published in February 1792. *An Essay on parliamentary Reform, and on the Evils likely to ensue from a republican Constitution in Ireland*, published in February 1793.—*Substance of the arguments offered to the General Meeting of Roman Catholics*, April 22, 1793, on the question whether the Meeting should then be dissolved.

To these pieces are prefixed the author's remarks on the present state of Ireland, the principal object of which appears to be, to justify the measures of administration, and to silence the murmurs of dissatisfaction. Mr. K. vindicates the steps lately taken to suppress political assemblies, in a manner which shows, that he is so perfectly satisfied with the privileges which have been granted to the Roman Catholics, as to see no necessity for any further reformation. On this subject he writes as follows. p. ix.

'The act to prevent conventions is represented by the writer before me, Mr. Plowden, as the outrageous expedient of an unaccommodating government to crush the expression of well-founded murmurs. Whether originally justifiable, or otherwise, every dispassionate man in the nation must allow, that these assemblies had now fallen into abuse. There appeared a manifest design to render such meetings habitual; and they were likely to become the engine of every petty demagogue, and the resource of every petty dissatisfaction. Indeed, the convention which was held at Dungannon in 1793, appears to have been already of this description. The real grievance of Ireland is the want of sufficient occupation for her hands; the cause of that inconvenience is her want of capital. It was clearly the interest of the kingdom to invite confidence, by presenting to the world a government, strong, as well by the correction of abuses, as by vigour and vigilance in preventing intemperance. If these schools of disaffection were to be suppressed, it was more merciful to denounce to the unwary the sense of

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the legislature, and to reclaim them, than to permit the evil and punish it.

' But is the avenue of parliament closed to the subject by this law? No. The right of petitioning is regulated and re-enacted. It is strictly forbidden to convene as delegates, because the parliament is supposed to possess that character, and because that mode of collecting the public sentiment has no advantage to counterbalance the mischief of inflaming the nation, and diverting the people from their necessary occupations which were known to have arisen from it. The Irish Convention bill resembles that act of Charles the second, which prohibits more than a certain number to present a petition to parliament. That law has never interrupted the exercise of the subject's right to approach the legislature. The privilege of petitioning is rather secured by it than interrupted. By the political hurricane which Ireland felt in the year 1792, the lower order of the people was vehemently agitated; from the month of May, in that year, to the ensuing January, there were some injudicious proceedings of Roman Catholics in Dublin*; there were many, by the partisans of reform; and one very general, and by no means the least inflammatory, adopted by the greater part of the grand juries throughout the kingdom. By all these provocations, a considerable degree of ferment had been excited through the nation; and it extended to a peasantry, whose situation already too much prepared it to be unquiet. There were persons in the kingdom who mistook for patriotism their reluctance to obey, or their expectations of acquiring weight from democratic innovation. The good to be derived to the lower class from the concession of the legislature was remote, and eluded their sagacity; the incitements to outrage were urgent and immediate. It would not have been difficult to have misled the people, ere yet they had been rendered sensible of their improved condition. If, because some conventions had acquired celebrity, corporations of licensed conspiracy had been permitted to form under the same appellation; and if, by the protection of an applauded name (that of the volunteers) arms had been suffered to fall into the hands of men, without restraint or selection, these persons must afterwards inevitably have governed the country; the conventional assemblies would have presented a rallying point; the armed bodies would have proved the instruments of the disaffected. By the convention bill, the former danger was prevented: the latter attempt was wisely and fortunately defeated by the judicious interference of the executive power. Without these laudable and well-timed exertions, Ireland was lost to the crown, or at least to peace, to industry, and to private happiness†.

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* I allude to the gentlemen who were called the sub-committee of the catholics.

† I have omitted to detail the proofs of insidious design in the gentlemen who were active in promoting the last convention held at Dungannon, and which they appeared desirous to propagate through the nation, by means of similar meetings, because this duty has been very ably and faithfully discharged by a sensible and honest man, who was a member of the assembly, and witness to their proceedings. See *Letters to the Inhabitants of the Town and Lordship of Newry, by Joseph Pollock, Esq.*

PLATONIC PHILOSOPHY.

ART. XXXVIII. *Two Orations of the Emperor Julian; one to the Sovereign Sun, and the other to the Mother of the Gods; translated from the Greek. With Notes, and a copious Introduction, in which some of the greatest Arcana of the Grecian Theology are unfolded.* 8vo. 273 pages. Jeffrey. 1793.

In the introduction, the translator, agreeably to his belief in the doctrine of the metempsycosis, observes as follows. Introd. p. v.

The emperor Julian, the author of the two following orations, is well known in the character of a sovereign and an apostate which he once sustained, but very few are acquainted with him in the character of a theologian and philosopher, which he displays through the whole of his works, in a manner by no means contemptible or weak. It is true, indeed, that his philosophical and theological attainments are not to be compared with those of Pythagoras, Plato, and Proclus, who appear to have arrived at the summit of human piety and wisdom, or with those of many of the platonists prior and posterior to Proclus; but, at the same time, they were certainly far superior to those which many celebrated antients possessed, or which even fell to the share of such a man as the biographer Plutarch.

Indeed it is impossible that a man burthened with the weight of a corrupt empire, such as that of Rome, or that the governor of any community except a republic, like that of Plato, should be able to philosophise in the most exquisite degree, and leave monuments behind him of perfect erudition and science. Julian, however, appears to have possessed as much of the philosophical genius as could possibly be the portion of an emperor of Rome, and was doubtless as much superior to any other emperor, either prior or posterior to him, as the philosophy and theology which he zealously professed transcend all others in dignity and worth. Hence, in the ensuing orations, he has happily blended the majestic diction of a roman emperor with the gravity of sentiment peculiar to a platonic philosopher, and with that scientific and manly piety which is so conspicuous in the writings of autient theologists. His language is, indeed, highly magnificent, and in every respect becoming the exalted rank which he sustained, and the great importance of the subjects of his discourse: in short, the grandeur of his soul is so visible in his composition, that we may safely credit what he asserted of himself, that he was formerly Alexander the great. And if we consider the actions of Alexander and Julian, we shall easily be induced to believe, that it was one and the same person who, in different periods, induced the indians, bactrians, and inhabitants of Caucasus, to worship the grecian deities: took down the contemptible ensign of his predecessor, and raised in its stead the majestic roman eagles.'

Many of our readers probably will smile at this passage; the doctrine, however, on which it is grounded, was very seriously believed by some of the ancient philosophers, and is also, it should seem, seriously believed by the translator of this work.

These two orations were very hasty productions. At the end of the oration to the mother of the gods, Julian says, 'he composed this oration without any respite, in a short part of one night, without any previous

previous reading or meditation on the subject, and without even intending to discourse on these particulars, till he called for these note-books in order to commit them to writing. The goddess herself is a witness of the truth of my assertion.' The comprehensive view however that he takes of the subject which he handles, and the easy flow of his language, are evident proofs, that he possessed very superior talents. We shall produce a quotation from each oration, that more immediately exhibits it's peculiar character. p. 8.

* Let us then, to the best of our ability, celebrate his festival, which the royal city renders illustrious by its annual sacrifices and solemn rites. But I am well aware how difficult it is to conceive the nature of the unapparent sun, if we may conjecture from the excellency of the apparent god; and to declare this to others, can perhaps be accomplished by no one without derogating from the dignity of the subject; for I am fully convinced that no one can attain to the dignity of his nature: however, to possess a mediocrity in celebrating his majesty appears to be the summit of human attainments. But may Mercury, the ruling deity of discourse, together with the muses, and their leader, Apollo, be present in this undertaking; for this oration pertains to Apollo; and may they enable me so to speak of the immortal gods, that the credibility of my narration may be grateful and acceptable to their divinities. What mode of celebration then shall we adopt? Shall we, if we speak of his nature and origin, of his power and energies, as well manifest as occult, and besides this, of the communication of good which he largely distributes to every world, shall we, I say, by this means frame an encomium, not perfectly abhorrent from the god? Let us therefore begin our oration from hence.

* That divine and all-beautiful world, then, which, from the supreme arch of the heavens, to the extremity of the earth, is contained by the immutable providence of the deity, existed from eternity without any generation, and will be eternal through all the following periods of time; nor is it guarded by any other substance, than by the proximate investiture of the fifth body, the summit of which is the solar ray, situated, as it were, in the second degree from the intelligible world: but it is more antiently comprehended by the king and moderator of all things, about whom the universe subsists. This cause therefore, whether it is lawful to call him that which is superior to intellect; or the idea of the things which are, (but whom I should call the intelligible whole;) or *the one*, since *the one* appears to be the most ancient of all things; or that which Plato is accustomed to denominate *the good*; this uniform cause, then, of the universe, who is to all beings the administrator of beauty, perfection, union, and immeasurable power, according to a primary nature abiding in himself, produced from himself as a medium between the middle intellectual and demiurgic causes, that mighty divinity the sun perfectly similar to himself. And this was the opinion of the divine Plato, when he says: "This is what I called the son of the good, which the good generated analogous to itself: that as *this* in the intelligible place is to intellect, and the objects of intelligence, so is *that* in the visible place to sight and the objects of sight."

In the oration to the mother of the gods, Julian observes as follows. p. 118.

* As soon as the romans had received the oracle of Apollo, the inhabitants of Rome, the friend of divinity, sent an ambassador to the kings

kings of Pergamus, who then reigned in Phrygia, and ordered him to request of the phrygians the most holy image of the goddess: but the ambassador receiving the sacred burthen, placed it in a good sailing vessel, and which was in every respect well adapted to swim over such a length of sea. The ship therefore, having passed over the Ægean and Ionian, and sailed about the Sicilian and Tyrrhene sea, drove at length to the mouth of the Tyber. But then the common people of Rome, together with the senate, poured forth to the spectacle: and the priests and priestesses in particular were far more eager on this occasion than the rest; all of whom, invested with becoming ornaments, and such as were agreeable to the custom of their country, attentively fixed their eyes on the ship sailing with a prosperous course, and on the impetuosity of the parted billows as they dashed about the keel. But afterwards, when the ship drove into the port, each person adored the statue at a distance from the place where he happened to stand. But the goddess, as if willing to convince the roman people that they had not led from Phrygia an inanimate image, but something endued with a greater and more divine power than ordinary, stopped the vessel as soon as it reached the Tyber, and suddenly rooted it, as it were, in the stream. Hence, on the people endeavouring to draw it against the tide, it resisted their efforts, and remained fixed; nor did it in the least yield to their attempts of thrusting it forward; and though every artifice was employed for this purpose, yet it still remained immoveable. In consequence of this, a dire and unjust suspicion arose against the all-sacred priesthood of the consecrated virgin; and Clodia (for this was the name of the venerable virgin) was accused as one not perfectly pure, and who had not preserved herself inviolate to the goddess; and hence it was said, the divinity gave evident tokens of indignation and wrath: for it now appeared to every one that the image was something more divine than usual.'

The translator subjoins a long note to this passage relative to the worship paid to the *statues of the gods*, which he vindicates, presenting his reader with quotations from Sallust, Jamblichus, and Proclus. Whether his unphilosophic readers will be apt to distinguish between the *SCIENTIFIC worship* of the ancients, and the *filthy piety* of the catholics, we will not determine. These orations, as illustrations of the platonic doctrine, may afford entertainment to the curious; the translation is in pure and easy language; and the translator's addresses to Apollo and the sun, and to the ancient platonic philosophers, flow in very pleasing numbers. No translator's name is prefixed; but by the references in the notes to former translations by the same hand, we are taught to look to Mr. Taylor, the translator of Proclus, Plato, &c., as the author of the present translation.

A.Y.

ECCLESIASTICAL HISTORY.

ART. XXXIX. *The Memoirs of Gregorio Panzani; giving an Account of his Agency in England, in the Years 1634, 1635, 1636. Translated from the Italian Original, and now First published. To which are added, an Introduction and a Supplement, exhibiting the State of the English Catholic Church, and the Conduct of Parties, before and after that*

that Period, to the present Times. By the Rev. Joseph Berington, 8vo. 47 pages. Price 7s in boards. Birmingham, Swinney, and Co. London, Robinsons. 1793.

PANZANI was an Italian clergyman sent into England by pope Urban VIII, in the year 1634, to compose certain differences that had long divided the catholics. These memoirs are drawn up by Mr. B. from manuscripts, of which he gives the following account :

Preface p. 6 — ‘ The original *memoirs* were written in Italian and never published ; of which, by means of “ an eminent prelate of singular candour and scrupulosity,” then residing at Rome, our historian Dodd, some years ago, procured an accurate translation. The Italian ms. he observes, was not in above one or two hands. Of the translation Dodd published only some *extracts*, from motives of a benevolent tendency, fearing lest the publication of the whole *memoirs* might prejudice the evil disposed, as he says, still more against the memory of the unfortunate Charles, and from a delicate forbearance towards some societies of his own communion. The first consideration, the reader from the perusal will find, bears no weight ; and to the second, at this time, he will not give a thought. Mr. Dodd, however, was extremely desirous of publishing these *memoirs*, in which he saw, he thought, many things that were interesting, and which would throw light on a dark and misrepresented period. He therefore brought the principal materials together under a new title, meaning to publish them as the *memoirs of Windebank*, the secretary of state, who was much engaged in the transaction. I am in possession of his ms. in this form, as also under the original title, of which I avail myself, subjoining to the text a few notes where the subject may seem to want illustration.’

Mr. Dodd, to whom Mr. B. refers, wrote a *Church history of England* in three volumes folio, from 1500 to 1688, chiefly with regard to the catholics.

The history before us comprehends a period of 234 years, from the beginning of the reign of Elizabeth to the present times, of which the part translated from Panzani only extends from the year 1624 to the year 1666. The portions preceding and subsequent are written by Mr. B. The troubles and dissensions of the papists, or more properly catholics, are exhibited. The controversies of the secular clergy, with the monastic orders, are particularly detailed ; and through the whole, the historian takes part with the former, and censures the latter, particularly the jesuits. The main objects of the work appear to be, to expose the mischievous effects of that *esprit du corps*, which has actuated the ecclesiastical body, to condemn the worldly policy by which the see of Rome has always been governed, and to recommend to the present catholic body, to assert their right of establishing a form of ecclesiastical government, independent of apostolic vicars, acting by powers delegated from the roman pontiff.

It will not be expected, that we should follow Mr. B. through the details of internal broils between the catholic clergy in England, amidst the hardships and troubles to which the general body was subject. The narrative, though enlivened by Mr. B.’s energetic manner, would not be thought generally interesting. The state of the catholics under the british government being essentially altered by the late statute in their favour, it may be acceptable to our readers to learn the opinion of

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one of the most intelligent of their clergy, concerning the manner in which they ought, in the present circumstances, to conduct themselves. We shall therefore copy some of Mr. B.'s concluding observations—After expressing his disapprobation of the roman catholic practice of sending their children abroad for education, Mr. B. proposes to his brethren, to bring into this country whatever property can be withdrawn from their foreign establishments, to concentrate all their strength, and to establish at home one or more places of education on the broadest basis, and most enlightened plan. ‘Thus,’ says he, ‘will a foundation be laid, on which may be secured the interests of religion, education prepared for our youth, the seeds planted that shall improve our general character, and finally, good be derived from evil, unanimity from discord, strength from divided weakness.’—A second measure which Mr. B. proposes, is the reformation of church government. The dependence of the english catholic church on the court of Rome he considers as indecorous in itself, and inconsistent with the free spirit of christian discipline. He enumerates several inconveniences and evils, which arise from the government of apostolic vicars, namely, subjection to the arbitrary control of Rome, and to the *placita curiae romanae*, as the sole rule of their conduct; an arbitrary mode of governing, without the ordinary rules of discipline; the want of subordination, or of a metropolitan head, and a tribunal of appeal, to which recourse may be had for the redress of grievances; and the election of the vicars, without the consent of the clergy they are sent to govern. The plan of reform is thus sketched: p. 469.

‘Convinced then that the present circumstances are as adapted to the reform we meditate, as the most sanguine mind could have wished, what remains to be done? The vicars, we may be assured, will never confess the time is proper; or, should they be prevailed on to carry a supplication to the foot of the pontiff, so hesitating would its language be, so courtly, so unimpressive, that the sacred congregation also would be induced to “fear that the measure was not practicable under “the present circumstances.”’

‘The clergy, who feel the grievance most, are most adequate to its reform. They are versed in the history of other ages: they know what their discipline was, what abuses deformed that discipline, and what means the sages of better days would have used in the correction of those abuses. From them they will have learned a manly firmness, unabashed by the obstacles of frowns or menaces, tempered by mildness and the forbearances of an untired patience. Were I to speak to them of violence, they would condemn me; of secret combinations, they would not listen; of artifice, they would repel the insidious proposal. They shall undertake the reform then in their own way, and, if my advice can prevail, they shall accomplish it.

‘I advise that, in each district, a few meet, impressed as I am with the importance and expedience of the measure; that they discuss the subject in an accurate and comprehensive manner, taking in all its views, its relations, and its various bearings; that they commit to writing a sketch of their thoughts; and that the vicar apostolic be immediately waited on.

‘To him they will communicate those thoughts, entering more at large on the subject; and having listened to his questions, his objections, his difficulties, and replied to them, they will entreat his co-

operation and support, stating that they earnestly wish for both, as the best aids to their plan, and the vouchers of their moderation and unambitious views. I will not suppose that the vicars can decline this honourable call on their ministry and their professions of attachment to ecclesiastical discipline.

* The same sketch of thoughts must then, by letter, be communicated to each clergyman in the district, with an intimation of what has been done, and of the vicar's wishes to co-operate. It would be well, therefore, that his signature, or some unequivocal expression of his intentions, accompanied these letters.

* The sentiments of the body being collected from their answers, it will only remain to prepare the form of a *supplication* to be presented to his holiness; and this form must also be previously submitted to public inspection, and particularly to the examination of the vicar, if he has not himself been the principal author of it. The form, when approved, or returned with such criticisms as may add to its accuracy and complete the whole, will be ready to receive such signatures as may be judged most proper to establish its validity, and make it speak the universal voice of the district.

* The *supplication*, without the circumlocution of empty phrases, shall state, what from the time of its sacred institution, is and has been, in regard to episcopal government, the discipline of the church; when and how it happened, that a government so well adapted to the exigencies of a christian people, was suspended in the kingdom of England; how unceasing, for many years, were the efforts of the clergy to bring back the salutary institution; that Rome, ever deaf to their prayers, finally forced on them vicars apostolic, contrary to the express desires and the known reclamation of the same clergy; what are the evils of a vicarious government; that the clergy, notwithstanding these evils, from motives of a laudable submission, had acquiesced in the arrangement; that now we are no longer the oppressed people that we were, and that our altered state calls for a more regular and independent establishment; that a government by vicars apostolic is no longer agreeable to us, and that we pray for its suppression, and the restoration of an ordinary episcopal hierarchy.

* Rome will listen to this *supplication*, and grant its prayer: The childish objections from want of fees will be removed: The vicars apostolic, by an easy transmutation, will be raised into bishops of districts, unless they prefer their Asiatic appellations, and the care of imaginary flocks: Chapters will be erected in each district: Our church will be reorganized: And with it will return the blessings of a renovated christian society.

* The directions I presumed to suggest to one district, must be understood to belong to all. They will correspond by an easy communication of opinions; the same plan will be established; and one *supplication* formed upon a decided and unequivocal enunciation of sentiments.

* I have proposed the free expression of my thoughts; and in this I have done my duty. My brethren will weigh them in their wisdom, and approve or reject of them what portion they may please. I have pointed out the evils in our foreign education and in our domestic economy; and I have attempted to shew by what means those evils may be surmounted, and their sources converted into sources of improvement and felicity. Establishments or modes of life that were once,

once, perhaps, not so unadapted to our circumstances, at present, when those circumstances are altered, should no longer be retained. This I wished to impress, and with it the important lesson, that there is a flow in human events, on an active attention to which our own success depends, and the progress of future generations.'

This manly spirit of reform, in a minister of the catholic church, is entitled to the highest praise; and cannot fail of diffusing among the members of that ancient society a desire of independence, which will soon supersede the necessity of any supplication to the see of Rome for deliverance from the government of vicars apostolic.

ART. XL. Remarks on a Book entitled *Memoirs of Gregorio Panzani.*

By the Rev. Charles Plowden, preceded by an Address to the Rev. Joseph Berington. 8vo. 303 pages. Price 5s in boards. Coglan. 1794.

IT was not probable, that such a free spirit of improvement, as Mr. Berington has discovered in his memoirs of Panzani, as well as in his other writings, should pass without severe animadversion from his fraternity. In this publication he is attacked with great acrimony. He is charged with the corruption of ecclesiastical history, and particularly with a deliberate attempt to disfigure, in every feature, the history of the english catholic church: he is accused of causing a division in the priesthood, and forming a party against the bishops. The writer does not profess to give the history of english catholics, but merely to expose Mr. Berington's errors and misrepresentations. Without entering into the merits of the dispute, it is easy to perceive an adequate cause for the keenness of this reply, independent of the defects of Mr. B.'s history. Mr. B., according to this writer, is 'a daring innovator, who has insulted spiritual authority, especially in its source the head of the church; who has reviled the jesuits; and who has been guided by the demon of independence, and run wild with the lust of singularity'—offences, which, to a zealous and bigotted papist, must appear heinous beyond the reach even of papal forgiveness. A letter from the reverend Mr. Milner to the author of these remarks is annexed, in which further attempts are made to convict Mr. B. of inconsistency and contradiction. From the contempt with which Mr. B. treats these antagonists, in his preface to the work of which we gave an account in the preceding article, we conclude, that he will not think their strictures deserving of a serious reply. Nor do we find ourselves bound to take further notice of them, than merely to announce the publication to our readers.

ART. XLI. A Letter to Francis Plowden, Esq. Conveyancer, of the Middle Temple, on his Work, entitled *Jura Anglorum.* By a Roman Catholic Clergyman. 8vo. 230 pages. Price 2s. 6d. Coglan.

MR. PLOWDEN is charged by the author of this letter, with having in his *Jura Anglorum* distorted and contradicted the true principles of the roman catholics. The two leading tenets which this writer controverts, as inconsistent with the fundamental doctrine of the church of Rome, are, that every individual has a right to choose his own religion, and that every community has a right to support, with it's civil laws and sanction, what-

ever religion is adopted by the majority of the state. Both these rights are here maintained to be inconsistent with that subjection, which, in matters of religion, all christians owe to the church. As roman catholics profess their firm belief of being in the sole possession of the genuine doctrine of christianity, they cannot, it is asserted, consistently with their principles, approve of any measures, which tend, even indirectly, to establish and inculcate a different faith from their own. Hence the writer condemns Mr. P. for holding, that the civil regulations of a temporal government are objects of the conscientious obedience of a christian, even when they are ordained to inculcate a religion not revealed by Jesus Christ. He, on the same ground, disapproves of the fundamental principle of the revolution in 1688, which banished the catholic religion for ever from this realm; and laments, that the claims of religion should ever have been employed as an instrument in the hands of a foreign prince, to dethrone a lawful sovereign. He, moreover, pretty strongly intimates his approbation of the doctrine, that the pope has a right to determine judicially, when the faithful may, and when they may not, when they ought, and when they ought not, to oppose an heretical sovereign.—What security a papist, who thus commits his conscience to the keeping of the roman pontiff, can give for his quiet submission to a protestant prince, it may not be easy to say. o. s.

MISCELLANEOUS.

ART. XLII. *Letters to a Wife, by the Author of Cardiphonia.* In Two Volumes. 12mo. 567 p. Price 5s. sewed. Johnson. 1793.

FROM evidence, both external and internal, these two volumes of ‘letters to a wife’ appear to proceed from the pen of the rev. Mr. Newton, the well known author of letters entitled ‘Cardiphonia,’ of sermons, of Olney hymns, and ‘a Review of Ecclesiastical History.’ He is one of those who rank themselves among what they emphatically term ‘the enlightened clergy,’ and discovers in this, as well as in his former publications, undoubted marks of distinguished piety.

The subject of the present volumes, which he has presented to the public, is somewhat unusual, especially in the present day of fashionable inconstancy and dissipation. It exhibits, in a number of letters, the strongest affection to a beloved wife, and the warmest solicitude for her spiritual welfare. The first volume consists of letters written during the course of three voyages to Africa, whilst Mr. N. was captain of a slave-ship; the second contains letters to the same unwearied object of his delight, whilst resident at Liverpool, in the official situation of tide-surveyor of the customs; in these we have an account of the repeated unavailing attempts, which he made to obtain orders in the established church. Success, through the recommendation of a noble lord, having at length crowned his solicitations, the remainder of the volume consists of letters to his wife, whilst curate of Olney, and afterwards in his present station of rector of St. Mary Woolnoth, London.

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These changes of life are related in the course of this correspondence, and form, what may be termed, the amusing part of it. Exclusive of this, we meet with but little variety in these letters.—How indeed was it possible, when we learn that Mr. N.'s invariable custom, during the course of his long voyages, and traffic on the coast of Africa, and in the West Indies, was to write two, three, or four letters a week, to the darling of his heart, by which method, whole packets of letters used to be transmitted home at once; and when he staid in England, letters, he tells us, were exchanged by every post. Though it must be admitted, that many of the epistles now before us are of too limited and uninteresting a nature to be laid before the public, yet Mr. N.'s goodness of intention may, with the candid reader, plead his excuse; and it is not improbable, that the idea of publishing letters to his wife may have been suggested to his mind, from reading Cicero's letters to Terentia, or those of Pliny to Calphurnia.

However trivial many of these letters may appear, as presented to the public, they will doubtless be a gratification to Mr. N.'s admirers, and particularly to those who were in habits of friendship and intimacy with the deceased.

We find Mr. N. entering on such minutiae as these. ‘When you write next, (which I beg may always be by return of post) let me know at what hours you usually rise, breakfast, dine, sup, and go to bed, that I may keep time with you, or, at least, attend you with my thoughts, if I should be otherwise engaged.’

Mr. N. discovers throughout the feelings of a fond and affectionate lover; and we have no doubt but the object was deserving of his regard. His fondness for letter-writing, particularly to a wife highly endeared to him, hurries him on; and though it would seem, that he were in a manner exhausted for want of fresh matter, yet he indulges this *cacoethes scribendi*, till he swells the whole into a publication of two volumes; at the same time that, by his own acknowledgement, he is left by his better part in full possession of ‘tautologies, perplexities, and repetitions.’ Hence we find him confessing, (vol. i. p. 15.) ‘though I always take pleasure in writing, I begin to be ashamed of sending you little more than repetitions. I have expressed my affection (as far as my knowledge of words can express) in so many different forms and phrases, that I am quite at a loss for new ones. I must either write but little, as you do, or to little purpose, unless I begin again, as from the first; and, in that case, I believe my second round of letters would be very similar to the former, because I write from my feelings. My heart dictates every line.’—Still, however, he proceeds with unwearyed diligence, and with arithmetical accuracy; hence, in a letter dated 6th February, 1754, he writes, ‘I have calculated, that, if all the letters I have sent you, since our first parting in May, 1750, were transcribed in order, they would fill one hundred and twenty such sheets as this on all sides.’

Read this, ye cold and fashionable husbands of the present day: and think how far ye fall short, according to this standard, of the duties ye owe to your absent wives!

Through

Throughout the whole of this correspondence, Mr. N. rings the changes of love and religion, religion and love. Thus he writes, in a letter dated from sea; ‘ Last post-day I finished a large sheet, and did not leave room to write my name, for I had crowded 181 lines into it. Should this come first to hand, you may wonder where I could find subject matter. Nothing (necessary business excepted) seems deserving my attention but religion and love; the one, my constant support; the other, my constant solace.’ And again, ‘ most of my letters to you remind me of Ætop’s feast, which, though consisting of several dishes, were all tongues, only dressed in different ways. Thus, whether I write in a grave or jocular strain, the subject is still love, love, which is as inseparable from my idea of you, as heat from that of fire.—I have rung so many changes upon love and gratitude, upon the pains of separation, and the over-balancing pleasures of meeting, that though I cannot be weary of the subjects, I begin to be weary of my way of treating them. But then, where shall I find other subjects worthy either of your attention or my own?’

We find the epistolary husband praising his wife, for the superior excellence of her letters. Hence we are naturally led to infer, that, if his letters were deserving of publication, much has been lost to the world, by his withholding the epistolary returns which she sent him. This could not arise from a paucity of materials, for we find him lavish in his commendations of her imitation of his constant correspondence, and copiousness, at least to the extent, in one letter, of 120 lines. We may suppose, that Mrs. N.’s admiring friends would at least have been equally gratified, with being favoured with a few specimens of her affectionate answers; or if, instead of two volumes filled up with the exclusive correspondence of *one* party, one volume had been allotted to the letters of each; and thus the friends and admirers of this fond and happy couple might have been doubly entertained and pleased.

In reading this correspondence, we cannot help recalling to mind the loves of some recorded in ancient story. The ardour of affection, the glow of colouring, the warmth of expression, and the unabating, or rather increasing strength of regard, realize whatever the poets have informed us of the love of Orpheus to Eurydice:—so he writes: ‘ It is my frequent custom to vent my thoughts aloud, when I am sure that no one is within hearing. I have had many a tender soliloquy in that grove concerning you, and in the height of my enthusiasm, have often repeated your dear name, merely to hear it repeated by the echo—and that, not only when a desponding lover, but when a happy one.’ Thus the poet:

Te, dulcis conjux, te solo in litore secum,
Te, veniente die, te decadente canebat.

Yet ev’n in death Eurydice he sung,
Eurydice still trembled on his tongue,
 Eurydice the woods,
 Eurydice the floods,
 Eurydice the rocks and hollow mountains rung.

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The happiness and advantages attending the marriage-state are here strongly recommended, and particularly in fixing the pursuits, promoting the proper application, and maintaining the exertion of the mental faculties; and, on this account, we would particularly advise a perusal of these volumes to those, who, from habit, apathy, or prejudice, are in danger of degenerating into the rank of old bachelors. Mr. N. shall, himself, speak to this subject. He says thus to his wife: ‘A desire of rendering myself agreeable to you has long been a motive of my conduct. This I may well style my *ruling passion*. I was changeable as the weather, till my regard for you fixed me, and collected all my aims to the single point of gaining you. Then, my faculties, which before were remiss, were roused, and indolence gave way to application.—It has been observed, that those who have wearied themselves in vainly searching after the philosopher’s stone, have often found out useful things, which they had no thought of seeking. So I, in the pursuit of the methods by which I hoped to influence you, obtained unawares advantages of another kind. The desire of pleasing you, insensibly made me more acceptable to others. In one essential respect, the comparison happily fails. These philosophers were poorly rewarded for their trouble, by their petty discoveries, while their principal object was still unattained. Whereas I not only found the means leading to my chief desire pleasant and profitable, but in due time completely gained my end. I long for the opportunity of thanking you again and again.’

Here and there are interspersed some amusing descriptions of the Africans, with whom Mr. N. had repeated transactions, when master of a vessel trading for slaves. In one of his letters, he thus describes their situation and character: ‘The three greatest blessings of which human nature is capable, are, undoubtedly, religion, liberty, and love. In each of these, how highly has God distinguished me! But here are whole nations around me, whose languages are entirely different from each other, yet I believe they all agree in this, that they have no words among them, expressive of these engaging ideas: from whence I infer, that the ideas themselves have no place in their minds. And as there is no medium between light and darkness, these poor creatures are not only strangers to the advantages which I enjoy, but are plunged in all the contrary evils. Instead of the present blessings, and bright future prospects of Christianity, they are deceived and harassed by necromancy, magic, and all the train of superstitions, that fear, combined with ignorance, can produce in the human mind. The only liberty of which they have any notion, is an exemption from being sold; and even from this, very few are perfectly secure, that it shall not, some time or other, be their lot; for it often happens, that the man, who sells another, on board a ship, is himself bought and sold, in the same manner, and perhaps in the same vessel, before the week is ended. As for love, there may be some softer souls among them, than I have met with, but for the most part, when I have tried to explain this delightful word, I have seldom been in the least under-

understood, and when I have spoken of its effects, I have never been believed. To tell them of the inexpressible and peculiar attraction between kindred minds, the pains of absence, the pleasures of a re-meeting (if I may make a word), and all the other endearments, (were it lawful, or possible to name them), which I owe to you, would be labour lost ; like describing the rainbow, to a man born blind. What needs all this ado, they have said, Will not one woman cut wood and fetch water, as well as another ? Their passions are strong, but few, indeed, have any notion of what I mean by tenderness.'

It may seem strange and inconsistent, that a mind capable of forming such reflections as these should have pursued, with little or no remorse, the vile traffic of buying and selling slaves.

Mr. N. seems aware of this remark, and therefore apologizes for himself, in a note, by pleading, that ' custom, example, and interest, had blinded his eyes ;' and it is but justice to add, that the author of these letters now explicitly condemns his former conduct, and has even stood forward, during the late discussions on the subject, to expose the cruelty and immorality attending this odious traffic *.

Upon the whole, these letters may be read with pleasure, on account of that vein of piety and ardour of conjugal affection, which appear throughout ; at the same time, we must add, that the ground on which he treads is so delicate, as may expose him, in the opinion of many reflecting minds, to the censure of egotism and vanity. Such may be led to wish, that the present had rather been a posthumous publication, and that Mr. N.'s praise for being a faithful and affectionate husband had been proclaimed to the world by another, rather than by himself.

S. T.

ART. XLIII. *Amantus and Elmira : or, Ingratitude. Exemplified in the Character of Ingratus.* By George Hutton. 8vo. 174 p. Price 3s. sewed. Crosby. 1794.

THE moral design of this publication, however laudable, cannot atone for its literary faults. Ingratitude is certainly a heinous crime ; but we cannot suppose that it will, in any instance, be prevented or corrected, by the unnatural and absurd representation of it here given. The character of Ingratus is drawn with a degree of extravagance, which renders it rather an object of ridicule than of indignation ; the incidents by which he is removed from Belgrade to Syria—to Sumatra—to Aleppo—to Corsica—to Persia—are improbable in the extreme ; and the story is written in a style, which, to say the least, will not recommend it to the attention of readers of taste. The best advice we can give to this young author, who entreats indulgence for his first publication, is not to suffer himself to be seduced by the importunity of friends into a second attempt, till study and reflection have rendered him better qualified to instruct or entertain the public.

D. M.

* In a pamphlet entitled, 'Thoughts on the African Slave Trade.'

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ELECTORAL GERMAN LITERARY SOCIETY, AT MANNHEIM.

June 30. Only one critical history of german dramatic poetry having been sent, and that not satisfactory, the subject is proposed anew for next year, and the prize doubled [see our Rev. Vol. xvi, p. 473].

For the same time the following biographies are proposed, as continuations of the 'Lives and Portraits of celebrated Germans,' *Leben und Bildnisse großer Deutschen*: 1. of the poet S. Gessner: the prize 25 duc. [11l. 5s.]: 2. of marshal Maurice of Saxony: the prize the same: 3. of marshal von Löwendal: the prize 20 d. [9l.]: 4. of Charles v: the prize 30 d. [13l. 10s.]: 5. of Charles the great: the prize the same. These prizes are given by privy counsellor von Klein. The memoirs must be sent, as the preceding, before the 1st of April.

THEOLOGY.

ART. II. Vienna. *Anleitung zur gründlichen Erkenntniß der christlichen Religion, &c.* An Introduction to a fundamental Knowledge of the Christian Religion, for the Use of the Schools of the Members of the Augsburg Confession in the hereditary Dominions of the Emperor. Composed by Command: by J. G. Fock, of the supreme Consistory, and first Preacher to the Community at Vienna. 8vo. 262 p. 1794.

The author assures us, in his preface, that he has endeavoured to deliver the doctrines of Jesus in their natural purity and simplicity, without any arbitrary additions or interpretations: and this, in our judgement, he has performed. To give but one instance out of many, the ecclesiastical doctrine of the trinity is wholly passed by. Of the person of Jesus Mr. F. says: 'He was indeed a man, like all other men, but exalted above all creatures by his intimate union with the deity; and therefore called the only begotten son of god in a sense applicable to no other.' Of the holy spirit: 'God is the author of all good. Our amendment is his gift, which he imparts to us by his spirit.' The formula of baptism he explains as follows. 'Baptise into the religion of the father, the son, and the holy spirit, that is, into the religion which teaches us to know god as the father of all men made known to us by Jesus the son of god, and confirmed and propagated by the holy spirit.'

This performance is in many respects superior to the celebrated hanoverian catechism; and we think the aphoristic form chosen by the author preferable to the catechetical. Of the labours of Rosenmüller and Schmid Mr. F. has evidently availed himself.

Jen. Allg. Lit. Zeit.

ART. III. *Halle.* A second edition of Dathe's version of the Pentateuch with notes [see our Rev. Vol. vii, p. 466] has been published here, with corrections by the late author.

ART. IV. *Helmstadt.* Prof. Bruns has announced an edition of some sermons by Luther, never before published, which were preserved in manuscript in the library of the university of Helmstadt. They were preached in the year 1538, and are on seven chapters of Matthew, namely, from the 18th to the 24th inclusive. They will make one quarto volume of thirty or forty sheets.

ART. V. *Amsterdam.* *Betoog der waare en eeuwige Godheid van onzen Heere J. C. &c.* Defence of the true and eternal Divinity of our Lord Jesus Christ against modern Attacks: by Dionysius van de Wynpersse, S. S. Th. D. Phil. Math. and Astron. Prof. at Leyden. 8vo. 216 p. 1794.

A few years ago the faculty of divinity at Gottingen offered a prize for the best proof of the divinity of Jesus, by the express command of the king of Great Britain. A number of essays were sent; but the faculty, though the orthodoxy of their faith on this subject is unquestionable, could not find amongst them one answering the purpose sufficiently to merit the prize. The society for defending christianity, at the Hague, soon after proposed the same subject [see our Rev. Vol. viii, p. 348], and to the essay before us we understand the prize was awarded. We opened the book therefore with considerable expectations; but they were disappointed: and, after the most deliberate perusal, we cannot hesitate to pronounce on it the sentence of the faculty of Gottingen.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. VI. *Paris.* *Observations sur la Nature & sur le Traitement de la Phthisie pulmonaire, &c.* Observations on the Nature and Treatment of the Consumption of the Lungs: by Ant. Portal, Prof. of Phys. Anat. and Surg. and Member of several Academies. 8vo. 667 p. 1792.

Of this work, equally interesting to the natural philosopher and the physician, we cannot give a better account, than that delivered to the academy of sciences by messrs. Sabatier and de Fourcroy, appointed as a committee to examine it.

The author, say they, appears to have had three objects principally in view. First, carefully to distinguish the several species of phthisis, too frequently confounded together: secondly, to ascertain the different mode of treatment adapted to each: thirdly, to elucidate the effects of each kind of the disease, by the appearances on dissection, and the alterations the organ of respiration has undergone. The work itself consists of two parts. In the first, divided into thirteen sections, prof. P. considers the various kinds of consumption; not describing them in the abstract, but giving particular histories of fatal and successful cases, with the treatment employed; and terminating each section with general remarks on the symptoms, nature, and cure of the species under consideration. The second part is dedicated to general observations on the disease. In the first section, which is

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Journal de Physique.

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Jen. Allg. Lit. Zeit.

PHARMACY.

ART. VIII. Leipsic. Samuel Hahnemann—Apothekerlexicon. The Apothecary's Dictionary : by S. Hahnemann, M. D. &c. Vol. I. Part I. A to E. 8vo. 287 p. 1793.

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NATURAL HISTORY.

ART. IX. Observations sur le Cerveau ossifié d'un Bœuf, &c. Observations on the ossified Brain of an Ox, read at the Society of Natural History, by Citizen Pinel.

Journal de Physique.

understood, and when I have spoken of its effects, I have never been believed. To tell them of the inexpressible and peculiar attraction between kindred minds, the pains of absence, the pleasures of a re-meeting (if I may make a word), and all the other endearments, (were it lawful, or possible to name them), which I owe to you, would be labour lost ; like describing the rainbow, to a man born blind. What needs all this ado, they have said, Will not one woman cut wood and fetch water, as well as another ? Their passions are strong, but few, indeed, have any notion of what I mean by tenderness.'

It may seem strange and inconsistent, that a mind capable of forming such reflections as these should have pursued, with little or no remorse, the vile traffic of buying and selling slaves.

Mr. N. seems aware of this remark, and therefore apologizes for himself, in a note, by pleading, that ' custom, example, and interest, had blinded his eyes ;' and it is but justice to add, that the author of these letters now explicitly condemns his former conduct, and has even stood forward, during the late discussions on the subject, to expose the cruelty and immorality attending this odious traffic *.

Upon the whole, these letters may be read with pleasure, on account of that vein of piety and ardour of conjugal affection, which appear throughout ; at the same time, we must add, that the ground on which he treads is so delicate, as may expose him, in the opinion of many reflecting minds, to the censure of egotism and vanity. Such may be led to wish, that the present had rather been a posthumous publication, and that Mr. N.'s praise for being a faithful and affectionate husband had been proclaimed to the world by another, rather than by himself.

S. T.

ART. XLIII. *Amantus and Elmira : or, Ingratitude. Exemplified in the Character of Ingratus.* By George Hutton. 8vo. 174 p. Price 3s. sewed. Crosby. 1794.

THE moral design of this publication, however laudable, cannot atone for its literary faults. Ingratitude is certainly a heinous crime ; but we cannot suppose that it will, in any instance, be prevented or corrected, by the unnatural and absurd representation of it here given. The character of Ingratus is drawn with a degree of extravagance, which renders it rather an object of ridicule than of indignation ; the incidents by which he is removed from Belgrade to Syria—to Sumatra—to Aleppo—to Corsica—to Persia—are improbable in the extreme ; and the story is written in a style, which, to say the least, will not recommend it to the attention of readers of taste. The best advice we can give to this young author, who entreats indulgence for his first publication, is not to suffer himself to be seduced by the importunity of friends into a second attempt, till study and reflection have rendered him better qualified to instruct or entertain the public.

D. M.

* In a pamphlet entitled, 'Thoughts on the African Slave Trade.'

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ELECTORAL GERMAN LITERARY SOCIETY, AT MANNHEIM.

June 30. Only one critical history of german dramatic poetry having been sent, and that not satisfactory, the subject is proposed anew for next year, and the prize doubled [see our Rev. Vol. xvi, p. 473].

For the same time the following biographies are proposed, as continuations of the 'Lives and Portraits of celebrated Germans,' *Leben und Bildnisse großer Deutschen*: 1. of the poet S. Gessner: the prize 25 duc. [11l. 5s.]: 2. of marshal Maurice of Saxony: the prize the same: 3. of marshal von Löwendal: the prize 20 d. [9l.]: 4. of Charles v: the prize 30 d. [13l. 10s.]: 5. of Charles the great: the prize the same. These prizes are given by privy counsellor von Klein. The memoirs must be sent, as the preceding, before the 1st of April.

THEOLOGY.

ART. II. Vienna. *Anleitung zur gründlichen Erkenntniß der christlichen Religion, &c.* An Introduction to a fundamental Knowledge of the Christian Religion, for the Use of the Schools of the Members of the Augsburg Confession in the hereditary Dominions of the Emperor. Composed by Command: by J. G. Fock, of the supreme Consistory, and first Preacher to the Community at Vienna. 8vo. 262 p. 1794.

The author assures us, in his preface, that he has endeavoured to deliver the doctrines of Jesus in their natural purity and simplicity, without any arbitrary additions or interpretations: and this, in our judgement, he has performed. To give but one instance out of many, the ecclesiastical doctrine of the trinity is wholly passed by. Of the person of Jesus Mr. F. says: 'He was indeed a man, like all other men, but exalted above all creatures by his intimate union with the deity; and therefore called the only begotten son of god in a sense applicable to no other.' Of the holy spirit: 'God is the author of all good. Our amendment is his gift, which he imparts to us by his spirit.' The formula of baptism he explains as follows. 'Baptise into the religion of the father, the son, and the holy spirit, that is, into the religion which teaches us to know god as the father of all men, made known to us by Jesus the son of god, and confirmed and propagated by the holy spirit.'

This performance is in many respects superior to the celebrated hanoverian catechism; and we think the aphoristic form chosen by the author preferable to the catechetical. Of the labours of Rosenmüller and Schmid Mr. F. has evidently availed himself.

Jen. Allg. Lit. Zeit.

ART. III. *Halle.* A second edition of Dathé's version of the Pentateuch with notes [see our Rev. Vol. viii, p. 466] has been published here, with corrections by the late author.

ART. IV. *Helmstadt.* Prof. Bruns has announced an edition of some sermons by Luther, never before published, which were preserved in manuscript in the library of the university of Helmstadt. They were preached in the year 1538, and are on seven chapters of Matthew, namely, from the 18th to the 24th inclusive. They will make one quarto volume of thirty or forty sheets.

ART. V. *Amsterdam.* *Betoog der waare en eeuwige Godheid van onzen Heere J. C. &c.* Defence of the true and eternal Divinity of our Lord Jesus Christ against modern Attacks: by Dionysius van de Wynperse, S. S. Th. D. Phil. Math. and Astron. Prof. at Leyden, 8vo. 216 p. 1794.

A few years ago the faculty of divinity at Gottingen offered a prize for the best proof of the divinity of Jesus, by the express command of the king of Great Britain. A number of essays were sent; but the faculty, though the orthodoxy of their faith on this subject is unquestionable, could not find amongst them one answering the purpose sufficiently to merit the prize. The society for defending christianity, at the Hague, soon after proposed the same subject [see our Rev. Vol. viii, p. 348], and to the essay before us we understand the prize was awarded. We opened the book therefore with considerable expectations; but they were disappointed: and, after the most deliberate perusal, we cannot hesitate to pronounce on it the sentence of the faculty of Gottingen.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. VI. *Paris.* *Observations sur la Nature & sur le Traitement de la Phthisie pulmonaire, &c.* Observations on the Nature and Treatment of the Consumption of the Lungs: by Ant. Portal, Prof. of Phys. Anat. and Surg. and Member of several Academies. 8vo. 667 p. 1792.

Of this work, equally interesting to the natural philosopher and the physician, we cannot give a better account, than that delivered to the academy of sciences by meſſrs. Sabatier and de Fourcroy, appointed as a committee to examine it.

The author, say they, appears to have had three objects principally in view. First, carefully to distinguish the several species of phthisis, too frequently confounded together: secondly, to ascertain the different mode of treatment adapted to each: thirdly, to elucidate the effects of each kind of the disease, by the appearances on dissection, and the alterations the organ of respiration has undergone. The work itself consists of two parts. In the first, divided into thirteen sections, prof. P. considers the various kinds of consumption; not describing them in the abstract, but giving particular histories of fatal and successful cases, with the treatment employed; and terminating each section with general remarks on the symptoms, nature, and cure of the species under consideration. The second part is dedicated to general observations on the disease. In the first section, which is

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Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. IX. Observations sur le Cerveau ossifié d'un Bœuf, &c. Observations on the ossified Brain of an Ox, read at the Society of Natural History, by Citizen Pinel.

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On the 17th of December, 1751, an ox was killed at Paris, of which the brain was found to be ossified. Part of this brain was presented to the academy of sciences by Mr. Baron, as appears in the Memoirs of the Academy for 1753; but Mr. B. gives no account of the particulars respecting it, referring to a similar instance published by Mr. Duverney in the same Memoirs for 1703. Citizen Deyeux inherited from one of his relations a large portion of this ossified brain, and with it the following account. The ox was apparently in health, when led to the slaughter-house; but it was found very difficult to kill him, and he was violently convulsed after having been bled. The butcher's journeyman, though a very strong robust man, was obliged to give him at least a dozen strokes with the axe, which was above two feet long and weighed at least eight or nine pounds, notwithstanding he lifted it as high as the ceiling, and let it fall on the head of the ox with all his might. The portion of the brain in the possession of Mr. D. appears to be the posterior half of it. The two hemispheres, one of which is less than the other, are easily distinguished, separated down to the corpus callosum by the dura mater, which is itself ossified. This portion of the dura mater, which extends between the two hemispheres to the depth of about an inch and a quarter, is not straight as usual, but has several flexures, as if pushed out of its place by the ossified matter, as it formed. The internal part, answering to the medullary substance of the brain, is of an uniform whiteness: the external appears to consist of three layers, the outermost white, the innermost approaching nearest to an ashcolour. The figure of this ossified brain, though it must have nearly filled the cavity of the cranium, differs considerably from that of a brain in its natural state. Its surface is rugged and uneven; and on one side of it, in the lower part, there is an irregular depression, with some holes towards the centre, as if some small portion of the medullary substance had preserved its pulpy consistence when the ox was killed.

A small part of this brain was analysed, and at the same time, by way of comparison, a piece of ivory, the extremities of some teeth of animals, the little horns of the stag, and the squamous portion of a temporal bone, were treated in the same manner. These substances were chosen as somewhat resembling the ossified brain with respect to hardness. The products of all of them were so nearly alike, as not to indicate any specific difference; but the black coal of the ossified brain was heavier than that of either of the others, the weight of the coals of which appeared to be in proportion to the hardness of the substances from which they were obtained; and the white powder procured from the brain by calcination weighed more than that obtained from either of the other substances.

ART. X. Pavia. We are informed, that ab. Spallanzani has discovered bats to possess a sixth sense, which enables them to avoid objects they do not see. Ab. Vassalli of Turin, and prof. Rossi of Pisa, have repeated his experiments, and confirm the truth of the discovery. This is all we know of the matter at present, but we hope soon to have farther information on this curious subject.

The abbe is publishing a mineralogical tour, entitled *Viaggi alle due Sicilie, &c.*, 'Travels in the Two Sicilies, and in some Parts of the Apennines.' Four volumes have already left the press, and the last two

are promised in the course of the present year. They relate chiefly to volcanoes, and volcanic productions; and contain many interesting observations on disputed subjects in mineralogy and geology.

Jen. Allg. Lit. Zeit.

ART. XI. Erlangen. Dr. J. D. Schöppf published last year two more fasciculi of his History of Tortoises [see our Rev. Vol. xv, p. 356]; and the fifth fasciculus has just left the press.

GEOGRAPHY.

ART. XII. Leipzig. *J. Ernst Fabri, Prof. d. Phil., Geographie für alle Stände, &c.* Geography for People of all Ranks: by J. E. Fabri, Phil. Prof. Part I. Vol. I. Large 8vo. 1247 p. 1786. Vol. II. 1074 p. Vol. III. 1248 p. 1791. Vol. IV. 944 p. 1793.

We have no general work on geography equally copious with this of prof. F., whose uncommon industry has neglected no source of information. We understand the sixth volume is gone to the press, but we are not informed whether even that will finish the description of Germany, with which the work commences. *Jen. Allg. Lit. Zeit.*

ART. XIII. Kiel. *Ueber die wahre Lage des alten Ostgrönlandes, &c.* On the true Situation of the ancient East Greenland: by H. P. von Eggers. 8vo. 116 p. 2 maps. 1794.

This translation of an essay that obtained a prize from the danish economical society throws much light on the ancient geography of the north. Mr. E. shows, that the seat of the old colony in Greenland was on the southwest coast, not on the east, as has generally been supposed, since Arngrim Jonson placed it there in his account of the discovery of that country, *Specimen Islandæ*, 1643. Long before that period, ancient Icelandic annals prove, that the eastern coast of Greenland was inaccessible on account of the ice, which was very dangerous to shipping. In this tract Mr. E. also illustrates the voyage to the north made by the two Zenos of Venice in 1380.

POLITICAL ECONOMY.

ART. XIV. Hamburg. *Rettung der Ehre Adolphs, Freyberrn Knigge, &c.* Defence of the Honour of Adolphus Baron Knigge, whom aulic Councillor the Chevalier von Zimmermann of Hanover has attempted to represent as a german Democrat and Preacher up of Revolution. 8vo. 46 p. 1792.

Baron K. published in 1792 a fine piece of irony under the title of posthumous papers of privy councillor Muttonhead, with an account of the order of knights of the brush [see our Rev. Vol. xviii, p. 357, note]. In these papers the privy councillor was feigned to oppose the growing inclination to confide in deceitful reason; to endeavour at restoring the lost credit of a faith supported by tradition and authority; to combat the laborious and restless spirit of inquiry; to bring down by all means those who imagine themselves wiser than their brethren, that the golden state of mediocrity might prevail amongst men; and to root out the horrible vice of tolerance, and the damnable sins of openness, and freedom of thinking, speaking, and writing.

The

The history of the order relates the most striking acts which folly and wickedness have perpetrated in the world. Speaking of England the brethren say: 'with the downfall of the house of Stewart we received a great shock: still there are hopes, that, if luxury, the influence of gold in elections, thirst of titles, the spirit of schism, and propensity to mysticism, proceed as they have of late in Great Britain, we shall establish a new empire there.' This passage the chev. von Zimmermann denounced in a periodical paper printed at Vienna; and he afterwards bestowed on the baron a whole pamphlet [see as above]. This baron K. has here fully answered, and, considering the case, with much moderation. The prefixed remarks on the romish informers, and their successful acts, deserve attention in these times; as men are by no means wanting, who would willingly inspire governments with suspicion, the grand vice of rulers, and the true sin against the holy spirit of politics, which renders the amendment of all other faults impossible. The pamphlet indeed would not have deserved an answer, had it been merely a private affair; but it concerns the whole german public, whose attention cannot be too forcibly called to this first instance of the romish system of delation, that they may unite to oppose with the utmost contempt and abhorrence the introduction of an evil, equally incompatible with the german character and the constitution of the empire.

Jen. Allg. Lit. Zeit.

NATURAL PHILOSOPHY.

ART. xv. Halle. *Katechismus der natürlichen Religion, &c.* The Catechism of Natural Religion, designed as the Basis of general Instruction in Religion and Morality, for the Use of Parents, Preachers, Teachers, and Pupils: by Dr. C. F. Bahrdt. 8vo. 240 p. 1790.

Though as a complete system of instruction in the religion of nature this catechism is very defective, we cannot overlook in it the celebrated author's clear views of what squares with the uncorrected reason of man, or the warmth with which he recommends the most interesting truths of morality.

Jen. Allg. Lit. Zeit.

ART. xvi. Gorlitz. *Sokratische Gespräche, &c.* Socratic Dialogues, as an Introduction and Illustration of Bahrdt's Catechism of Natural Religion: being an Attempt to promote unprejudiced Reflection, amongst the rational and well informed, of both Sexes, and of all Ages and Conditions. 8vo. 336 p. 1793.

It is long since we have read a book, that has afforded both our heads and hearts so much satisfaction as this. In it the progress of society from what it originally was to what it is now, and the effects of institutions unfettered by the prejudices of the world on a secluded village, are depicted with all the author's boldness; yet in a manner that can displease none, but those whose sicklied minds cannot bear the manly freedom of unsophisticated truth.

Jen. Allg. Lit. Zeit.

MORAL PHILOSOPHY.

ART. xvii. Ratisbon. *Ueber die Selbstkennniß, &c.* On the Knowledge of Ourselves, the Obstacles to it, and the Advantages of it. By A. Weishaupt. 8vo. 128 p. 1794.

To follow the author's chain of ideas on this important subject would exceed our limits: we must content ourselves, therefore, with observing,

observing, that he has treated it in a masterly manner, and placed in a striking light the necessity of self-examination, unquestionably too much neglected, as an instrument of moral perfection. *Jen. Allg. Leit. Zeit.*

C L A S S I C A L L I T E R A T U R E.

A R T . X V I I I . Berlin. *Commentarius in primam Partem Libelli de Xenophane, Zenone, & Gorgia, &c.* A Commentary on the first Part of the Book on Xenophanes, Zeno, and Gorgias : to which is prefixed a Defence of the Philosophers of Megara : by G. L. Spalding. 8vo. 97 p. 1793.

This is a very able attempt to restore the true reading of a little tract, much corrupted, and by no means unimportant. Dr. S. has here examined only the first two chapters, which he shows to relate to Melissus, and not to Zeno as Fabricius and Tiedemann supposed, or to Xenophanes as Fulleborn has since maintained.

Jen. Allg. Lit. Zeit.

A N T I Q U I T I E S.

A R T . X I X . Leipsic. *Das vermeinte Grabmal Homers, &c.* The reputed Tomb of Homer, engraved from a Sketch of Mr. Lechevalier, by J. Dom. Fiorillo, and illustrated by C. G. Heyne. 8vo. 38 p. 5 plates. 1794.

This tomb, found in the island of Nio, anciently Ios, about twenty years ago, by count Pasch von Krinen, a celebrated adventurer, who in the naval service of Russia assisted in plundering the islands of the Archipelago, is supposed by prof. Heyne to have contained the ashes of some person of note, though not earlier than the time of the Romans. On one of the sides is sculptured in bas relief the discovery of Achilles, clad as a maiden, in the island of Scyros, by Ulysses : on the other, a battle between two centaurs and a lion and lioness. On one of the ends is Achilles playing on a lyre between Deidamia and another female : on the other Chiron is instructing the young Achilles in the manœuvres of archery. The subject prof. H. has successfully endeavoured to render more pleasing to the taste by a considerable portion of genuine attic salt. Speaking of Achilles plundering the island in which he was nurtured, he observes : ‘the rights of nations, however, have in all ages suffered infractions. Probably Lycomedes would not join in the war against the national convention of Troy, which had declared for Paris. But all that was then known of Europe had engaged in this war of vengeance : for the example was dangerous ; other kings might have their wives stolen away from them ; and that was by no means to be born. *A state of neutrality therefore was insufferable : Lycomedes must take part with them, or his dominions were fair plunder.*’

Jen. Allg. Lit. Zeit.

H I S T O R Y.

A R T . X X . Frankfort and Leipsic. *Kurze Ueberficht der Feldzuges an der Saar und Blies.* A brief Sketch of the Campaign on the Saar and Blies. 8vo. 48 p. Dec. 1793.

Kurze Ueberficht der Feldzuges im Jahr 1793, &c. A brief Sketch of the Campaign in the Year 1793 between the Rhine and the Saar, by an impartial Spectator. A free Translation from the Journal of an

English

English Officer present with the allied Army. Continuation and Conclusion. 8vo. 40 p. 1794.

No foreigner, no mere spectator, has written these elegant sketches of the campaigns of the prussian army; which are unquestionably the work of one, who was intimately acquainted with every thing that passed. We wish we had similar accounts of the operations in other parts.

Jen. Allg. Lit. Zeit.

ART. XXI. Hamburg. *Prozeß gegen den Orden der Tempelherren, &c.*

Process against the Order of Knights Templars: from the original Acts of the papal Commissioners in France: by Dan. Gotthilf Moldenhawer, D. D. and Prof. and principal Librarian at Copenhagen. 8vo. 638 p. 1792.

Of the original manuscript, belonging to the abbey of St. Germain des Pres, from which this is a translation, the authenticity is unquestionable. It is written in the old french, limousin, and catonian; and is the same which Dupuy used for his history of the templars.

Jen. Allg. Lit. Zeit.

BIBLIOGRAPHY.

ART. XXII. Rome. *De prima Typographiae hispanicae Ætate, &c.*

An Essay on the Origin of Printing in Spain: by Raymond Deodato Caballero. 4to. 180 p. 1793.

Though this is but an essay, as the author confesses, so little is known of the early history of printing in Spain, that it cannot be unacceptable to the public. The principal towns that had presses in the fifteenth century are Valencia, Seville, Saragossa, Barcelona, Tolosa, Burgos, Salamanca, and Toledo: the first in 1474, the last in 1486. The books mentioned by our author as printed in this century are in number 340.

Jen. Allg. Lit. Zeit.

ART. XXIII. Augsburgh. *Druckstücke aus dem XV. Jahrhunderte, &c.*

Printed Books of the 15th Century, in the Library of the regular Canony of Beuerberg: described by Paul Hupsauer, Dean of the Canony. 8vo. 84 p. with 23 wooden cuts. 1794.

This is a valuable addition to the histories of old books, though the Library at Beuerberg is not large.

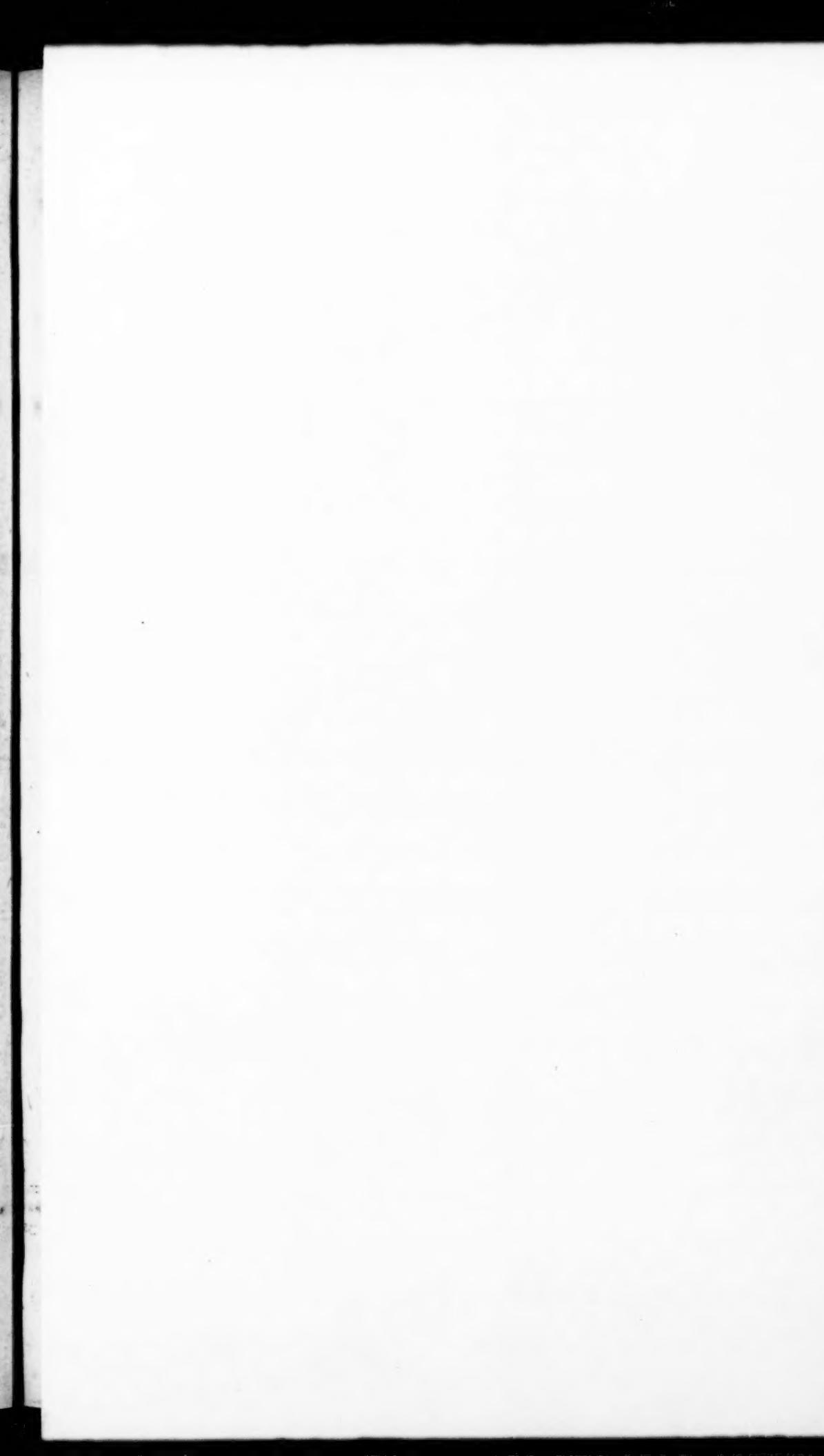
Jen. Allg. Lit. Zeit.

ENGRAVING.

ART. XXIV. Göttingen. *G. C. Lichtenbergs ausführliche Erläuterung der Hogarthischen Kupferstiche, &c.* G. C. Lichtenberg's Illustration of Hogarth's Prints, with reduced but complete Copies of them by E. Riepenhausen. No. I. Small 8vo. 298 p. and 6 folio plates. 1794.

Of all the commentators on Hogarth, who certainly requires and well deserves a commentary, Mr. Li decidedly merits the preference. The plates too are copied in such a size, and such a manner, as to do justice to the originals. The inscriptions are given in english, probably with a view to the dissemination of the work in England: and we much wish, that the commentary was well translated into the english language, though it would be a task of considerable difficulty. The illustrations have already appeared at different times in the Göttingen pocket almanac.

Jen. Allg. Lit. Zeit.



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ART. XXII. Rome. *De prima Typographiae hispanicae Æstate, &c.* An Essay on the Origin of Printing in Spain: by Raymond Deodato Caballero. 4to. 180 p. 1793.

Though this is but an essay, as the author confesses, so little is known of the early history of printing in Spain, that it cannot be unacceptable to the public. The principal towns that had presses in the fifteenth century are Valencia, Seville, Saragossa, Barcelona, Tolosa, Burgos, Salamanca, and Toledo: the first in 1474, the last in 1486. The books mentioned by our author as printed in this century are in number 310.

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ART. XXIII. Augsburger. *Druckstücke aus dem XV Jahrhunderte, &c.* Printed Books of the 15th Century, in the Library of the regular Canony of Beuerberg: described by Paul Hupfauer, Dean of the Canony. 8vo. 84 p. with 23 wooden cuts. 1794.

This is a valuable addition to the histories of old books, though the library at Beuerberg is not large.

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ENGRAVING.

ART. XXIV. Gottingen. *G. C. Lichtenbergs ausführliche Erläuterung der Hogarthischen Kupferstiche, &c.* G. C. Lichtenberg's Illustration of Hogarth's Prints, with reduced but complete Copies of them by E. Riepenhausen. No. I. Small 8vo. 298 p. and 6 folio plates. 1794.

Of all the commentators on Hogarth, who certainly requires and well deserves a commentary, Mr. L. decidedly merits the preference. The plates too are copied in such a size, and such a manner, as to do justice to the originals. The inscriptions are given in english, probably with a view to the dissemination of the work in England: and we much wish, that the commentary was well translated into the english language, though it would be a task of considerable difficulty. The illustrations have already appeared at different times in the Gottingen pocket almanac.

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